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ENGLISH
PARTICLES

Exemplified in
SENTENCES
Design'd for
LATIN EXERCISES:
WITH THE
Proper Rendering of each PARTICLE
Inserted in the
SENTENCE.

For the Use of ETON School.

The Second Edition, with large Additions.

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PARTICLES

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CHAP. I.

The Rendring of the Particle A.

1. **S**HE bound her self by a Vow to fast twice a *Week*, for two Months, if her Daughter should be delivered of a Male Child (*in hebdomada*).
2. Let this be an everlasting Statute among ye, to make an Atonement for all the Sins of the *Israelites*, once a *Year* (*in anno*).
3. There was a Law made in King *Alured's* time, that Parliaments should be held twice a *Year*, or oftner, if need were (*singulis annis*).
4. I chose twelye Men out of you, one out of a *Tribe*, to search the Land, and bring us word, what way we were to go (*singulos ex singulis tribubus*).
5. By reason of all these things, Corn grew dear, and was already come to fifty Pence a *Bushe* (*in singulos modios*).
6. Having encouraged his Men, he places his Engines upon the Walls: to the Soldiers in an Assembly he promises Lands out of his own Possessions, four Acres a Man (*quaterna in singulos jugera*).

B

7. When

2 *The Rendring of the Particle A.*

7. When he had agreed with the Labourers for a Penny a Day, he sent them into his Vineyard (*Paetus operariis singulos denarios in diem*) —

8. Gather of it as much as every one shall have occasion to eat, that is, a Gomer a Man, an account being taken of the Number of those that are in every one's Tent (*in singula capita*).

9. Of the English not a Man was slain, but John Cheke, a comely and courageous young Man, Son to the most Learned Sir John Cheke (*ne unus quidem*).

10. Am not I fairly guarded, that have not a Man in my Attendance that has a Sword on? (*ne unum habeo*).

11. Nine Bishops in the upper House smartly oppos'd these Statutes; of the Temporal Lords not a Man (*Homo plane nemo*).

12. Having divided the three hundred Men into three Companies, he puts into every one's Hand a Trumpet a piece, and an empty Pitcher, and a Torch in the Pitcher (*omnibus singulas in manum tubas dat*).

13. Other Victuals also are very cheap with them; Hens are bought for a Penny a piece (*singulae Gallinae singulis comparantur denariis*).

14. He requested, that they might talk on Horseback, and bring two a piece to the Conference (*binos*).

15. The Vessel in which I was, had twenty four Oars; the other Vessels had but two large Oars a piece.

16. Take nothing for your Journey, neither Staves, nor Scrip, nor Bread, nor Money;
neither

The Rendring of the Particle Above. 3

neither have two Coats a piece (*neque binas tunicas habetote*) μήτε ἀνὰ δύο χιτῶνας ἔχειν. Pender, nī fallor, ex illo quod præcessit αἴρετε [*ferre*], ut sensus sit; *neque tantum vobiscum sumite ut singuli bina vestimenta habeatis.* Grotius.

C H A P. II.

The Rendring of the Particle Above.

1. **A**FTER that he was seen of above five hundred Brethren at once: of whom the greater part remain unto this present, but some are fallen asleep (*plusquam quingentis fratribus*). ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ. ἐπάνω πεντακοσίοις constructio est ἑλλειπτικὴ [*defectiva*] sicut Latine dicimus, *interfecit plus trecentos.* Grotius.

2. Of Pompey's Army, about fifteen thousand were thought to have fallen, but there yielded themselves above twenty four thousand (*amplius millia, &c.*)

3. The Overthrow of the Temple at Bethel, by a King, named Jofiah, was foretold above three hundred Years before the thing came to pass (*trecentis, & amplius annis*).

4. They report, that Pythagoras of Samos taught Numa Pompilius his Learning; but this cannot be: For Pythagoras taught an hundred Years after and above, in the Reign of Servius Tullius (*centum amplius post annos*).

4 *The Rendring of the Particle Above.*

5. That Citadel was with great Resolution defended by the *Spaniards* for *above* the space of three Months; tho' they wanted almost all Necessaries; and which was the worst, had no prospect of Relief (*amplius*).

6. If a Man has occasion for not *above* a Pitcher, or a Glass of Water; I think 'tis every whit as well to draw it out of a little Spring, as a great River.

7. There were not *above* five hundred Christians, unless (as we suspected) any more lay in Ambush (*ultra*).

8. The King himself was taken away by an untimely Death (whether through any natural Disease, or by Poyson, is uncertain) leaving behind him an incredible want of him among the People, for his singular Virtues *above* his Years.

9. Queen *Elizabeth* was very sparing in conferring Honours; for in full twelve Years she had not raised *above* four Men to the Dignity of Barons (*non plures quam*).

10. *Above* eighteen Years since *William Cecil*, Baron of *Burghley*, Lord High Treasurer of *England*, wished me to compile an Historical Account of the first Beginnings of the Reign of Queen *Elizabeth*.

11. The Protestants complain'd that they were hardly dealt withal; in that they were not forewarned of the Questions to be controverted, *above* a day or two before (*non nisi ante unum, & alterum diem*).

12. They

The Rendring of the Particle Above. 5

12. They report that one Virgin remarkably fair and beautiful *above the rest*, was forced away by the Crew of one *Talassius* (*ante alias*).

13. It was an Evidence of his Prudence, that when he was come into that City that excell'd all others in Antiquity, Humanity, and Learning, he became most dear unto it *above all others* (*præter*). —

14. Was not *Aristides* driven out of his Country for this Reason, because he was righteous *above the common Level*?

15. *Israel* lov'd *Joseph* *above* all the rest of his Children, because he was the Son of his old Age (*præ*).

16. The Loss of our Merchants amounts to *above* sixteen thousand *English* Pounds; as will easily be made appear by Witnesses upon Oath (*supra*).

17. Grief has this Advantage *above* other Evils, it cannot bear Age; other Distempers of the Mind Time nourishes, this it destroys.

C H A P. III.

The Rendring of the Particle About.

1. **M**ARY abode with her *about three Months*, and return'd to her own House (*quasi mensibus tribus*). *ὡσεὶ μηνῶς τρεῖς*.

2. He saw in a vision evidently, *about the ninth hour of the Day*, an Angel of God coming

6 The Rendring of the Particle About.

in to him, and saying unto him, Cornelius (*hora diei ferme nona*). ὥσπερ ἔγεν ἐννάτην τῆς ἡμέρας.

3. When the Fortification was finished, it was observed by Cæsar's Scouts, that certain Cohorts, that seemed to be about a Legion, were behind the Wood (*quod instar legionis videretur*).

4. We have a small Parcel of Fables, about an hundred and fifty, that Maximus Planudes collected, and digested in order.

5. The Ship was laden with Salt, Oyl, and other Merchandize, amounting to about thirty four thousand of our Pounds (*plus minus*).

6. After they had skirmished about four Hours, Africanus is beaten back into the Town (*quatuor plus minus, &c.*)

7. Many of them which heard the Word believed; and the Number of the Men was about five thousand (*ad quinque millia*). Καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσπερ χιλιάδας πέντε.

8. He had promised the Bassa of Buda, that the Envoy, he was to send, should be in Buda, without fail, about the Beginning of December (*sub*).

9. The Lawyer envies the Husbandman, when he hears his Clients knocking at his Door about Cock-crowing (*sub galli cantum*).

10. In about the middle of this Plain there was a Hillock, pretty much raised; which if Cæsar had gain'd and fortified, he verily believed he should cut off the Enemy from the Town, and Bridge, and all Provision (*in hac ferè media planitie*).

The Rendring of the Particle After. 7

11. Such Opinions, and others more absurd than these, do the *Turks* hold *about* Wine (*circa*).

12. They determined that *Paul* and *Barnabas* should go up to *Jerusalem* unto the Apostles and Elders *about* this Question (*super*).

περὶ τοῦ ζητήματος τούτου.

C H A P. IV.

The Rendring of the Particle After.

1. **N**ATURE would never bring into the World such a Being, as *after* it had endur'd all the Labours of this Life, should then fall into the eternal Evil of Death (*cum*).

2. *After* *Alexander* the Son of *Philip* had reigned twelve Years, he died (*quum*).

3. No Man can be a Member of the State, and an Enemy to it at the same time. / *Anthony* was never look't upon by the *Romans*, as a Consul, nor *Nero* as an Emperor, *after* the Senate had voted them both Enemies (*ex quo*).

4. All the Multitude of the *Israelites* setting forth from *Elim*, arrived at the Wilderness of *Sina*, on the fifteenth Day of the second Month, *after* they had left *Egypt*.

5. *Fourteen Years after* I went up again to *Jerusalem* with *Barnabas*, and took *Titus* with me also (*Post annos quatuordecim*). διὰ δεκατεσσάρων ἐτῶν.

6. Concerning these things I shall begin to speak, *after* I have said a Word or two about my Undertaking (*si prius*).

8 *The Rendring of the Particle After.*

7. The Town being more grievously assailed by the Pestilence, \than by the Enemy, was left to the *French*, after the *English* had held it eleven Months (*postquam*).

8. She, to requite his Love, the *fifth month* after he was come into Scotland, took him to her Husband, with the Assent of most of the Nobility (*quinto postquam in Scotiam venerat mense*.)

9. The *fifth Day* after he had taken that Resolution, he died, in the Consulship of *Cn. Domitius*, and *C. Sossius*.

10. We are told by his Scholar *Posidonius*, that *Panatius* lived thirty Years after his Publication of those Books (*postea quam edidisset*).

11. The *Spanish* Fleet came with new Supplies of Men within sight of the Town, the next Day after it was delivered up (*postero die quam dederetur*).

12. They were commanded to depart their Native Seats and Habitations within three Days after the Edict was promulg'd, upon pain of Death, and Forfeiture of all their Fortunes and Estates (*triduo quam*).

13. The Day after we left *Adrianople*, they complain'd of a Pain in their Heads, with a Dejection of their Spirits, and a Listlessness both of Body and Mind, and desired my Advice (*altero die quam, &c.*)

14. The *fifth Day* after our Admiral took a small *Neapolitan* Vessel, which fell into our Hands by chance (*Quinto post die*).

15. Not only the *Arverni* receiv'd from other Gallick and Alpine Nations, one after another ;

The Rendring of the Particle After. 9

other ; but also follow'd him to the War (*deincepsque aliæ*).

16. What ? have you not heard of *Cæsar's* Atchievments in *Spain*? Two Armies beaten ? Two Generals defeated ? Two Provinces taken ? These things were done *forty Days after* *Cæsar* was come in view of the Enemy (*quadraginta diebus quibus*).

17. The Queen gave him a Yearly Pension, at which the old Man being oppress'd, and overcome with Joy, died *shortly after* (*haud multò post*).

18. As he was mustering his Army, upon a sudden there arose a Tempest with great Cracks of Thunder, which with so thick and cloudy a Storm cover'd the King, that the Assembly lost the Sight of him. *And never after* was *Romulus* seen upon Earth (*Nec deinde*).

19. *Every day after* *Cæsar* brought his Army into the Field, to see if *Pompey* would accept of Battle (*Omnibus deinceps diebus*).

20. *Some days after*, when our Men were grown remiss, and careless, the Enemies sally out of the Gates, and set fire to our Works (*Interjectis aliquot diebus*).

21. *Some few days after* the Duke arrived privately in *England*, and came to the Queen unexpectedly at her Court at *Greenwich* ; where they had some private Discourse together (*Post pauculos dies*).

22. Whatsoever, either good, or bad, *shall hereafter befall me*, I shall impute it to you alone (*posthac mihi obtigerint*).

10 *The Rendring of the Particle After.*

23. The Consul fearing lest the same things should befall him *afterwards*, with the Loss of his Goods, and Disgrace perhaps into the Bargain, resign'd up his Consulship, and removing all he had to *Lavinium*, quitted the City (*postmodum*).

24. We are said then to repent, when those things which we have done, begin *afterwards* to displease us, and we change our Resolution about them (*post*).

25. The Articles agreed upon by the Commissioners, the third Month *after the Siege began*, are these (*post obsidionem inchoatam*).

26. Twice only after *Numa's* Reign was *Janus* his Temple shut : Once in the Consulship of *Titus Manlius*, *after the first Punick War was ended* : And again, after the War of *Actium*, when *Augustus* had obtained Peace both by Sea and Land (*post Punicum primum perfectum bellum*).

27. The Senate condemned *Domitian* *after his Death*, and commanded his Statues to be pull'd down, and dash't in pieces (*mortuum*).

28. *After Supper* she reviews her Will, goes to Bed, sleeps some Hours, and when she wakes, spends the rest of the Night in Prayer (*A cæna*).

29. As for a Wound, that may be cured, and *after Revilings* there is room for Reconciliation ; but he that discovers Secrets, is to be despaired of.

30. In the Opinion of most Men he was held to be the *next Heir after her* to the Kingdom of *England* (*secundus ab*).

31. If

The Rendring of the Particle After. 11

31. If it had been necessary that this Relation should have been made, not only truly, but eloquently, it could never have been perform'd by me, even after all the Pains and Time that I could have bestow'd upon it (*id verò à me præstari, nullo tempore, nullo studio potuisset.*)

32. After thy Hardness, and impenitent Heart, thou treasurest up unto thy self Wrath against the Day of Wrath, and Revelation of the righteous Judgement of God (*Quæ tua est durities.* κατὰ τὴν σκληρότητα σου. *Duritiem* id vocat Paulus quod Latini scriptores *callum obductum animo*, longa scilicet vitiorum consuetudine. *Grotius.*

33. All the Grecian Temples are built after the Form of this Temple (*ad*).

34. The Trojans here build them a Town. *Æneas*, after the Name of his Wife, calls it *Lavinium* (*ab uxoris nomine*).

35. Pompey's Men consider'd not by what means they might be able to overcome, but after what manner they ought to use the Victory (*quem ad modum*).

36. *Aristophanes* plays upon *Socrates* after a ridiculous manner, for being addicted to, and studying Astrology, Geometry, Grammar, Rhetorick, and practising all those Arts and Sciences (*ridiculum in modum*).

37. Let us after *Socrates* his Fashion, conceal our own Opinion, undeceive others, and in every Dispute, inquire what carries the fairest Probability of Truth.

38. There were set there six Water-pots of Stone after the manner of the purifying of the Jews, contain-

12 *The Rendring of the Particle Again.*

containing two or three Firkins a piece (*ut ferbat Judæorum purificatio*).

39. As he was by no means able to make his Part good against them all together, so he thought himself a Match for them one after another (*singulis*).

C H A P. V.

The Rendring of the Particle Again.

1. **W**E must put off our March for the present, and think of Fighting: Let us be prepared in Mind for Battle, we shall not easily find the like Occasion again (*postea reperio*).

2. Such a Number of Locusts arose and settled upon all the Coasts of *Egypt*, as had neither been ever before, nor will be again.

3. God resolved with himself, never again to curse the Earth upon the account of Man (*deinceps*).

4. On the other hand, there is something that we again demand of you; That you will preserve to our Merchants their Privileges inviolable, and by your Authority and Power, defend and protect their Lives and Estates, as it becomes your City to do (*vicissim*).

5. *Joseph* having spoke these Words, fell upon his Brother *Benjamin's* Neck with Tears, and *Benjamin* again embrac'd his Neck with weeping.

6. Since

The Rendring of the Particle Again. 13

6. Since Man was made after the Image of God, whoever sheds Man's Blood, his blood shall *again* be shed by Man (*invicem*).

7. As it is not fit that I should make an Insult upon your Borders, *so again*, you are unreasonable to disturb me in my Right (*sciterum*).

8. The Buyer finds fault with the Commodity, *again and again*; but when he is gone, then he brags (*etiam atque etiam*).

9. The Danger of some Actions only relates to the Persons that undertake 'em, but that of others to the whole Republick: *And again*, a Man's Life is endanger'd in some, in others his Reputation, and the Good-will of his Citizens (*itemque*).

10. Little ones, when they are first born, lie in such a helpless manner, as if they were utterly void of Understanding; but when they have got a little Addition of Strength, they make use both of their Understanding, and Senses; and strive to raise themselves upon their Feet, and to use their Hands; and they *know those again* that bring 'em up (*agnoscunt*).

11. With what Judgement ye judge, ye shall be judged, and with what Measure ye mete, *it shall be measured to you again* (*remetietur*).
ἀντιμετρηθήσεται.

12. Which of you shall have an Ass or an Ox fallen into a Pit, and will not straightway pull him out on the Sabbath-day? And they could not *answer him again* to those things (*contra respondere*). *ἀνταποκρίθηναί.*

C H A P. VI.

The Rendring of the Particle Against.

1. **S**UCH is the Nature of the Man, lest his Adversary should be unprovided, he himself furnishes him with Weapons *against* himself (*in*).

2. If thou bring thy Gift to the Altar, and there remembrest that thy Brother *hath ought against thee*; leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift (*Habere quod de te queratur.*) ἔχει τὶ κατὰ σέ, *habet aliquid adversum te.* Ita locutio eadem sumitur Apoc. 2, 4. pro quo Paulus dicit μομφὴν πρὸς τινὰ ἔχειν. [*querelam adversus aliquem habere*] Col. 3, 13. Grotius.

3. *I have somewhat against thee*, because thou hast left thy first Love (*Habeo de te quod expostulem*). ἔχω κατὰ σε, *Habeo adversum te. Habeo aliquid quod de te querar.*

4. The most High hates the Wicked, and will punish the Ungodly, whom he reserves *against* the Day of Vengeance (*in*).

5. The Horse is got ready *against* the Day of Battle, but the Victory is in the Hand of the Lord (*ad*).

6. The Water wherein their Prince has washt his Hands, the *Persians* use *against* several sorts of Diseases (*ad*).

The Rendring of the Particle Against. 15

7. And when he had called unto him his twelve Disciples, he gave them *Power against unclean Spirits*, to cast them out, and to heal all manner of Sickness, and all manner of Disease (*potestatem impurorum Spirituum, h. e. contra Spiritus impuros.*) Ἐξουσίαν πνευμάτων ἀκαθάρτων.

8. Go into the Village *over-against* you, and straightway ye shall find an Ass tied, and a Colt with her: loose them and bring them unto me (*qui contra vos est*). Ἐπὶ τὴν κώμην τὰν ἀπέναντι ὑμῶν. [*qui est à regione vestri*].

9 *Britain*, the most famous Island of the whole World, divided from the Continent of Europe by the Ocean, *lies over-against* Germany and France, in a Triangular Form (*objacet*).

10. *Cæsar* exhorted his Soldiers, not to take to Heart those things which had happened, and to set many fortunate Battles *against* one cross one (*oppoño*).

C H A P. VII.

The Rendring of the Particle All.

1. **A**LL the face of the Earth was cover'd and darkned by the Locusts; every Herb of the Land, and all the Fruits of the Trees that the Hail had left, were consum'd; nor was there any Verdure of Herb, or Tree remaining in *all* Egypt (*universus*).

2. I had rather lose *all* *Scotus*, and twenty more such as he, than one *Cicero* or *Plutarch* (*integer*).

3. The

16 *The Rendring of the Particle All.*

3. The *English* were tied by such a League to the *Spaniards*, that they were to join in War with them *against all People whatsoever* (*contra quoscunque*).

4. A View being made of the Ways by *Divitiacus*, whom of *all the Gauls* he confided most in ; at the fourth Watch he set forward (*ex aliis Gallis*)

5. How much better is it, *never* to live at all, than to live only to disquiet a Man's self with restless Sollicitude of Mind, and toilsome Pains of Body ; for that which he can neither keep, nor part withal with any Contentment ? (*omnino nunquam*).

6. All these things are so substantially proved by the most serious Testimony of very many, that there is no Place at all for Excuse, Defence, or Evasion.

7. When they had staid here two days, and there appeared no hope at all of the Revolting of the *Portugueze*, they quitted the Place (*plane nullus*)

8. There were in all but two ways, by which they could possibly go out of their Country ; one through the *Sequani*, narrow and difficult ; the other through our Province, much easier, and readier (*omnino*).

9. What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul (*ut omnino ejus viis gradiamini*).

10. They

The Rendring of the Particle All. 17

10. They did not dare come out of the Port ; though *Casar* had *in all but* twelve Ships.

11. Fifteen Thousand Men were *all that remained* of all the Army of the Eastern People (*omnino superfuerant*).

12. Some few Days after her Coronation, a Parliament is held, wherein it is first *by general Voice of all Men* Enacted, That *Anne* is the lawful, undoubted, and most certain Queen of *England* (*omnibus omnium suffragis*).

13. The Queen most bountifully entertain'd her Uncle in his Return through *England* with *all kind of Courtesie* (*nullo non*).

14. The Citizens having notice before hand from *Hispaniola*, conveyed away *all their richest Treasure* to Places more remote (*pretiosissima quæque*).

15. Her Death she underwent quietly and Christianly, wishing *all Happiness* to the King, and forgiving her Enemies (*prospera quæque*).

16. Because the Townsmen offered so little Money for the Redeeming the Town, they began to fire and demolish *all the noblest Buildings* (*splendidissima quæque ædificia*).

17. She wished that the *English* might be more mildly used, and not they alone exposed to *all the greatest Hazards* (*extremis quibusque*).

18. Now the *English* Men's Powder failed them, their Pikes were broken, *all their stoutest Men* Slain or Wounded, their Masts, and *Trim-mers* overthrown, their Cables cut, their Ship battered with eight hundred great Shot. (*aeroteria*.)

18 The Rendring of the Particle *All*.

19. *All the time that* he spent upon his Lusts and Sports (which was a great part of his time) he stole from the State; the Government of which he had undertaken (*quod temporis*).

20. *All the Money he has* he delivers up to Caesar, and shews him what Corn and Shipping he has any where (*Quod habet pecuniæ*).

21. *All the Money that* is due to him from the Republick, shall be paid to his Father, or to whom he shall appoint to receive it.

22. *All these have of their Abundance cast into the Treasury: But she of her Penury hath cast in all the Living that she had* (*quicquid facultatum habebat*). *ἅπαντα τὸν βίον ὃν εἶχεν.*

23. *All the Time I can gain to my self, is that which I steal from my Sleep and my Meals; and because that is not much, I have made but a slow Progress; yet because it is somewhat, I have at last finish'd my Utopia, and have sent it to you, Friend Peter, to read and peruse* (*Mihi hoc solum temporis acquiro, quod somno ciboque suffuror*).

24. *We shall find all precious Substance, we shall fill our Houses with Spoil* (*omne genus preciosas opes*).

25. *My Brethren, count it all Joy when ye fall into divers Temptations; knowing this, that the trying of your Faith worketh Patience* (*Summopere gaudendum existimate*). *πάντα χαρῶν ὑμῖν ὡς δοκῇ* (*omne gaudium existimate, i. e. materiam summi gaudii, nempe spiritualis;*

πάντα

πᾶσα [omnis] pro eo quod summum est, ut
1 Tim. i. 15. Grotius.

26. So great a Quaking and Trembling
came upon me, that it shook *all my Joints*,
(quantum est artuum meorum).

27. *All the Fish in Syracuse* are in this Place;
this is their common Water (*Syracufis quicquid
est piscium*).

28. In regard the Wants and Necessities of
those deplorable People, will admit of no de-
lay, we thought it requisite to send before-
hand two thousand *English Pounds*, with *all
possible speed*, to be distributed amongst such as
shall be judg'd to be the most in present need
of Comfort and Succour (*quanta fieri poterat
celeritate*).

29. *Cæsar* having laid in Provision of Corn,
with *all the speed he could*, makes large Marches
after *Ariovistus* (*quam celerrime potuit*).

30. Understanding how Matters stood, and
how great Danger both the Camp, and the
Legions, and the General was in, *they made all
the haste they possibly could* (*nihil ad celeritatem sibi
reliqui fecerunt*).

31. The *French* urge the Assault, the *English*
resist them with *all their Might* (*pro viribus*).

32. We pass'd over a great Tract of Land;
where we found the Grass, Barley, Oats, and
Wheat parch'd, and *almost quite kill'd* with
Drought (*tantum non*).

33. The Country of *Colchis* abounds with all
Sorts of Fruits, coming up *almost* of their own
accord (*modo non*).

20 *The Rendring of the Particle All.*

34. For a King, and a King born, to have drunk at the true Fountains of Learning, nay, to have been a Fountain of Learning himself, *is almost a Miracle* (*prope abest a*)

35. This is a great and difficult Work, who denies it? *But what is there excellent, which is not also hard* (*quid autem præclarum, non idem arduum?*)

36. *Epicurus* says, No Man can live pleasantly, *unless he live also Honestly, Wisely, Justly* (*nisi idem vivat.*)

37. In this Point, I and *Brutus* are agreed, *as also Aristotle, Zenocrates, Speusippus, Polemo* (*item*).

38. The most antient *Attick* Laws, whence *the Roman* also were afterwards taken, have their Original from the Laws of *Moses* (*et Romanæ*).

39. Father, the Hour is come; Glorifie thy Son, *that thy Son also may glorifie thee* (*ut et. Ut te tuus vicissim*). ἵνα καὶ, &c.

40. If we have been planted together in the Likeness of his Death; we shall be also in the Likeness of his Resurrection (*simul & [nimirum etiam] resurrectionis erimus*). ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

41. Whether this Head ought to be treated of, or altogether to be omitted, may perhaps admit of a Dispute (*an plane*).

42. We would have truly courageous Men to be Lovers also of Goodness, and fair Dealing, of Truth and Sincerity (*viros, &c. eosdem, &c.*)

The Rendring of the Particle Along. 21

C H A P. VIII.

The Rendring of the Particle Along.

1. **F**OR restraining of these, *Lentulus* being sent with Men of War, took above two hundred Pirates, and put them in Prisons *along* the Sea-coast (*per*).

2. This struck such a Terror into the People of *Gaul*, that as the Army was coming, whole Cities went out to meet them, with Women and Children down on their Knees *along the Road side* (*per vias*).

C H A P. IX.

The Rendring of the Particle Among.

1. **W**HEN they were come to the Hill, there met *Saul* a Company of Prophets, *among* whom he himself being Divinely Inspir'd, began to prophesie. (*quos inter*).

2. The first Masters of Knowledge *among* the *Græcians* were as well Poets as Philophers.

3. He has remain'd *among* us, in the Discharge of his Trust, with that Fidelity, Vigilance, Prudence, and Equity, that neither you, nor we can desire greater Virtue and Probity in an Ambassador.

22 The Rendring of the Particle And.

4. He that depends upon the giddy and ignorant Multitude, is not to be reckon'd *among* the Men of a great Soul (*in*). ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ. *In quibus vos quoque estis, vocati Jesu Christi, Rom. i. 6.*

5. Let us rank nothing *among* Evils, which is appointed either by God, or by Nature, the common Mother (*in*).

6. Blessed art thou *among Women*, and blessed is the Fruit of thy Womb (*in mulieribus*). ἐν γυναιξὶ.

C H A P. X.

The Rendring of the Particle And.

1. **T**HE Lord Deputy commanded him to pursue them no longer, but to take Hostages, and receive them into his Protection (*obsidibus acceptis in tutelam recipere.*)

2. A very few trusting to their strength swam over; all the rest our Horse overtook and slew (*consecuti interfecere.*)

3. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The Blind receive their sight, and the Lame walk, the Lepers are cleansed, and the Deaf here, the Dead are raised up, and the Poor have the Gospel preached to them (*ire renunciatum*). Προευθύνετε ἀπαγγεῖλατε.

4. He

The Rendring of the Particle AND. 23

4. He made an obstinate Resistance, and fought desperately to defend the House he was in ; but within an hour or two *he is taken and carried away to Prison* (*captus in carcerem abducitur*).

5. Behold, there was a great Earthquake ; for the Angel of the Lord descended, and *came and rolled back* the Stone from the Door, and sat upon it (*venerat avolutum.*) *Περσελθὼν ἀπεκύλισε.*

6. Then *Herod*, when he saw that he was mocked of the Wise Men, was exceeding wroth, and *sent forth, and slew* all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two Years old and under, according to the Time which he had diligently enquired of the Wise Men (*misit interfecitum*). *Ἀποστείλας ἀνέϊλε*, *eleganti brevitate pro missis militibus interfecit.* Grotius.

7. Some Days after, *Paul* said unto *Barnabas*, *Let us go again and visit* our Brethren in every City where we have preached the Word of the Lord, *and see how they do.* (*revisamus, &c. quomodo se habeant*). *ἐπισκεψώμεθα τὰς ἀδελφὰς ἡμῶν, πῶς ἔχουσιν.* Hebraica locutio, *pro ἐπισκεψώμεθα πῶς ἔχουσιν οἱ ἀδελφοί.* Sic Actor. 16. 3. *ἤδρισαν ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἕλληνα ὑπῆρχεν.* Sciebant omnes quod pater ejus erat Græcus Grotius.

8. *Varus* keeps *Tubero*, arriving with his Fleet at *Utica*, out of the Haven and Town, and suffers him not to land his Son that was sick, but forces him to weigh Anchor, and leave the Place (*sublatis Anchoris, &c*)

24 The Rendring of the Particle And.

9. Herod had laid hold on John, and bound him, and put him into Prison for Herodias sake, his Brother Philip's Wife. For John had said unto him, It is not lawful for thee to have her (*vin-ctumq; dederat in custodiam*).

10. When Jesus had finished these Sayings, he departed from Galilee, and came into the Coasts of Judea, beyond Jordan: And great Multitudes followed him, and he healed them there (*quos illic, &c.*)

11. They made light of it, and went their ways, one to his Farm, another to his Merchandise: And the Remnant took his Servants, and entreated them shamefully, and slew them (*com-prehensos cum ignominia peremerunt*).

12. All my care is to live happily, and happily he cannot live, that does not live well (*autem*).

13. Is there room in thy Father's House for us to lodge in? And she said, we have both Straw and Provender enough, and room also to lodge in (*nec non*).

14. Have ye not read in the Law, how that on the Sabbath-days, the Priests in the Temple prophane the Sabbath, and are blameless? (*et*)
h. e. *¶ tamen. Kàt' àναινόι εἰσι.*

15. She gives him a flat denial, and says he does not attempt a fair thing. (*neque eum ait*).

16. What is Truth? said Jestling Pilate, and would not stay for an Answer (*nec*).

17. Aristoxenus, Musician, and Philosopher too, maintain'd that the Soul was Harmony. He kept to his Art (*idemq; Philosophus*),

18. I should think it convenient for you, (which is a Method I have took) always to mingle Latin with your Greek; *and that not* in the Study of Eloquence only, but of Philosophy also (*neque id*).

19. But these things may seem boyish, and to proceed from a trifling Brain, *and not becoming* the Gravity of an Historian (*nec pro*).

20. We ought both to put an end to our Obstinacy, and lay down our Arms, *and no longer* to tempt Fortune; the Inconveniencies on both sides received are great enough (*neque amplius*).

21. He advised him to divide his Army, *and not* suffer the whole Strength of his Kingdom to be exposed to the Hazard of one single Battle (*neu*).

22. What a Furtherance this will be, not only to your own, but to the Peace of all *Europe*, *and that* perhaps for many Years, there is no body but understands (*atque*).

23. The Secretary, who transcribed these Papers, being commanded to cast them into the Fire, hid them under a Mat in the Duke's Chamber, *and this, as it seemeth by Agreement* (*& compositò ut videtur*.)

24. We rose betimes in the Morning, *and* sometimes before Day, that we might come the sooner to our Inns at Night (*& quidem*).

25. I determined not to know any thing among you, save Jesus Christ, *and him crucified*. (*et quidem crucifixum*). Καὶ τὸν ἰσταυρωμένον, *&*
eum crucifixum. 26. But

26 The Rendring of the Particle And.

26. But here will stand up *Thucydides* ; For his Eloquence is by some admired ; and justly : But this is nothing to the Orator we seek ; for it is one thing to unfold a Matter by way of Narration ; another thing to accuse a Man, or clear him, by Arguments. And in Narrations, one thing to stay the Hearer ; another to stir him (*exorietur, &c. id quidem recte*)

27. He never eats above once a Day, and that sparingly. He is temperate in drinking (*& quidem parce*).

28. Jesus went up into a Mountain, and there he sat with his Disciples. And the Passover, a Feast of the Jews, was nigh (*Quum quidem instaret.*)

29. Do not rich Men oppress you, and draw you before the Judgement-Seats ? (*& iidem vos in Jus rapiunt ?*) *Καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κερτήρια ; & ipsi trahunt vos ad judicia ? αὐτοὶ, ut & iidem, videtur abundare.*

30. *Thucydides*, in the Art of speaking, hath in my Opinion far exceeded all the Historians. For he is so full of Matter, that the Number of his Sentences doth almost reach to the Number of his Words ; and in his Words he is so apt, and so close, that it is hard to say, whether his Words do more illustrate his Sentences, or his Sentences his Words (*ita porro verbis aptus & pressus*).

31. If there arise a Matter too hard for thee to judge of, then shalt thou come unto the Priests the Levites, and unto the Judge that shall be in those Days, and enquire ; and they shall

The Rendring of the Particle And. 27

shall shew thee the Sentence of Judgement (*judicemque, qui tum erit.*) *Que pro vel, quomodo* Virgilius, *Præcipitare jubent, subjectisque urere flammis. Saxum ingens voluunt alii, radiisq; rotarum, &c.*

32. After these things the Lord appointed other Seventy also, and sent them *two and two* before his Face into every City, and Place, whither he himself would come (*binos*). ἀνὰ δύο.

33. Would to God you could bear with me a little in my Folly; and indeed bear with me (*& verò [sed &] ferte me.*) Ἀλλὰ καὶ ἀνέχεσθε με, attamen, quaso, me ferte.

34. And thinkest thou this, O Man, that judgest them which do such things, and doest the same, that thou shalt escape the Judgement of God? (*An verò hoc putas?*) λογίζῃ δὲ τὸτο, *Existimas autem hoc? Potesne hoc in animum inducere?*

35. We give Thanks to God, and the Father of our Lord Jesus Christ, praying always for you (*& patri*) hoc est, *scilicet patri.*

36. No Man that warreth entangleth himself with the Affairs of this Life; that he may please him who hath chosen him to be a Soldier. And if a Man also strive for masteries, yet is he not crowned except he strive lawfully (*Iam si quis in agone certat.*) Ἐάν δὲ καὶ ἀγῶνις.

37. The High Priest *Ananias* commanded them that stood by him to smite *Paul* on the Mouth. Then said *Paul* unto him, God shall smite thee, thou whited Wall. And sittest thou to judge me after the Law, and commandest me

28 *The Rendring of the Particle And.*

me to be smitten contrary to the Law? (*Ergò tu sedes, &c.*) καὶ σὺ καθὼ κείνων με κατὰ νόμον, καὶ παρενομῶν κεύσεις μέ τύπτεσθαι;

38. Peter fastening his Eyes upon him, with John, said, Look on us. *And he gave heed unto them, expecting to receive something of them* (*At ille iis operam dabat. At ille ad eos animum attendit*). ὁ δὲ ἐπέχεν αὐτοῖς. Vox est bene Græca, quales multæ apud Lucam. *Intentus os tenebat.* Grotius.

39. The Multitude of the City was divided; and part held with the Jews, and part with the Apostles (*ita ut partim à, &c. starent*). καὶ οἱ μὲν ἦσαν σὺν πῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

40. This is the Love of God, that we keep his Commandments: *And his Commandments are not grievous* (*quæ sanè ejus præcepta*). καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι ἔκ εἰσίν. Καὶ [*Et*] *pro relativo, quasi diceret quæ mandata ejus gravia non sunt, nempe propter opem Divinam.*

Nil desperandum Christo Duce & Auspice Christo.
Grotius.

41. If any Man offend not in word, the same is a perfect Man, and able also to bridle the whole Body (*qui possit etiam*) δυνατὸς χαλιναγωγεῖν καὶ ὅλον τὸ σῶμα.

42. Feed the Flock of God which is among you, taking the Oversight thereof. *And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away* (*Ita fiet, ut, &c. accipiatis.*)

43. The

The Rendring of the Particle And. 29

43. The People which sat in darkness saw great light : And to them which sat in the region and shadow of Death (*in regione & umbra*). *Regione & umbra dictum est per ἐν διὰ δύοιν [unum per duo] pro regione umbrae mortis. Grotius.*

44. When Paul perceived that the one Part were Sadducees, and the other Pharisees, he cried out in the Council, Brethren, I am a Pharisee, the Son of a Pharisee: *Of the Hope and Resurrection of the Dead I am called in question (sperata resurrectionis mortuorum sum reus),* πειρὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κέίνομαι : *de spe & resurrectione mortuorum ego judicor. Iterum ἐν διὰ δύοιν. Rectum fuerat, πειρὶ ἐλπίδος ἀναστάσεως, de spe resurrectionis [ob spem de resurrectione], in iudicium vocor. Grotius.*

45. Unto the Woman he said, I will greatly multiply thy sorrow and thy conception ; in Sorrow thou shalt bring forth Children (*ærumnas & conceptus tuos*) *Id est ærumnas ex conceptu, prægnantium scilicet mala. Grotius.*

46. Some Men bestow too much Study and Pains upon Things obscure and difficult, and those not necessary (*easdemque*).

47. Nothing is more Creditable and Magnificent, than to condemn Money, if you have it not ; and if you have, to employ it in Bounty and Liberality (*si habeas*).

48. Pompey's Lieutenant came twice into Caesar's Hands, and was dismissed by him, once at Corfinium, and a second time in Spain (*iterum*).

49. Expe-

30 The Rendring of the Particle *As*.

49 Experience shews me that there is nothing like Courtesy and good Nature: And this appears plainly to all that know me and my Brother (*id adeò*).

C H A P. XI.

The Rendring of the Particle *As*.

1. **I**N the End of the Sabbath, as it began to dawn towards the first Day of the Week, came Mary Magdalene, and the other Mary, to see the Sepulchre (*cùm luceſceret*). τῇ ἐπορωσκίῃ δεεστ ἡμέρα. ἡμέρα διαρωσκίῃ. *apud Herodotum. Sic τῆς ἐπορώσεως [postera].* Grotius.

2. If ye had Faith as a Grain of Mustard Seed, ye might say unto this Sycamine Tree, Be thou plucked up by the Root, and be thou planted in the Sea; and it should obey you (*Si tantum fidei haberetis, quantum est granum sinapis*).

3. As we did not think of asking it, so neither did he of telling us, in what part of the new-found World Utopia is situated (*neque nobis in mentem venit quærere, neque illi dicere*).

4. As a Mother loveth her only Son, so I loved thee, O my Brother Jonathan (*sicut, ita*).

5. As the Wounds of our Body, so the Inconveniences of an Army are to be concealed; lest we should increase the Enemy's Hope (*uti, ita*).

6. They

6. They were constrain'd to fetch up, as their other Provision, so their Wood and Water from Corcyra in Ships of Burden (*sicuti, ita*).

7. *Cæsar* being, as we shewed before, in his Winter Quarters, Rumours were brought thick to him, that the *Celtæ* were in a Conspiracy against the People of *Rome* (*ita uti*).

8. *Cicero* in his Book *de Legibus*, says, that the Laws ought to Govern the Magistrates, as the Magistrates do the People (*ita ut*).

9. His Raiment became shining, exceeding White as Snow; so as no Fuller upon Earth can white them (*quomodo nullus in orbe Fullo dealbare possit*). *Οἷα γυαφὲς ἐστὶ τῆς γῆς ἔδύναται λευκαῖσαι.*
Qualia fullo non potest super terram candida facere.
Quam candida nullus in terris fullo fecerit. Non dissimile loquendi genus apud *Horatium*, *animæ quales neq; candidiores Terra tulit* *Grotius*.

10. They were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance (*prout eis Spiritus fari dabat*). *καθὼς τὸ Πνεῦμα ἐδίδε αὐτοῖς ἀποφθίγγειν.*

11. When they had passed through *Amphipolis*, and *Apollonia*, they came to *Thessalonica*, where was a Synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath Days together reasoned with them out of the Scriptures (*Paulus autem, more suo*). *Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς.* *Hebraismus*, *pro ὃ δὲ Παῦλος κατὰ τὸ εἰωθὸς αὐτῷ εἰσῆλθε, &c.* *Grotius*.

32 *The Rendring of the Particle As.*

12. I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly, *according as God hath dealt to every Man the measure of Faith* (*pro fidei modo, quem cuique Deus impertivit*). ἐκδοτω ὡς ὁ Θεὸς ἐμέτεσε μέτρον πίστεως. *Est hic transpositio ὡς ἐκδοτω* [*sicut unicuique*], qualia multa apud Paulum. *Grotius.*

13. Bury me, *as* you would bury the meanest Christian; nor does it concern me where you lay my Body, which will be to be found at the last Day, as well in one Place as another. (*quomodo*).

14. Virtue is self-sufficient, *as* to living well, so also happily; which if it depend on Foreign Helps, I do not understand, why it either should be thought worthy to be so much extoll'd in words, or so eagerly courted in Life.

15. In *Terence*, Youths observe one thing, and Men admire another. Those are pleas'd with the Purity and Cleanness of his Language; these see there, *as* in a Looking-Glass, the Life and Manners of Men (*velut*).

16. I depart (says *Cato*) *as* out of an Inn, not *as* out of a Dwelling-house (*tanquam*).

17. The Wise Man Rouzes, Excites, and Arms himself to resist Pain, *as* an Enemy. What is that Armour? Courage, Resolution, and the private Discourse he holds with himself.

18. When the cold North Wind blows, it congeals the Water into Ice, and cloaths it *as* with

with a Breast-plate. It devours the Mountains, burns the Woods, and consumes the Grass like Fire (*quasi*).

19. Some were of Opinion that they were forthwith to be received, and assisted; others, that they were to be esteemed *as Rebels*, and unworthy of Help (*rebellium loco*).

20. Such an Eagerness to repair their Dishonour, seiz'd the whole Army, that no body needed the Command of either Tribune or Centurion; and every one, *even as a Punishment* imposed upon himself, labours extraordinarily (*etiam pœnæ loco*).

21. The High Priest, and chief of the Jews, desired of Festus, *as a Favour*, that he would send for Paul to Jerusalem, laying wait in the Way to kill him (*beneficii loco postulabant*).
αἰτῶμενοι χάρις, &c. χάρις hîc est beneficium, ut apud Græcos sæpe, ut

'Α χάρις αὐτοῦ καὶ χάρις χάρις.

Gratia quæ tarda est ingrata est gratia.

Grotius.

22. When God drew me away from my Father's House, I desir'd this of my Wife, *as a Kindness*, that she should say I was her Brother (*in beneficii loco*).

23. It cannot be denied, that he was an Enemy in the same Excess; and prosecuted those *he look'd on as his Enemies*, with the utmost Rigour and Animosity, and was not easily in-
D duced

34 *The Rendring of the Particle ἄς.*

duc'd to Reconciliation. And yet there were some Examples of his receding in that Particular (*pro sibi immicis ducebat*).

24. The *Turks* count all Madmen, and Fools to be certainly design'd for Heaven; and therefore they look upon them as Demigods here on Earth (*pro. instar*). ἴσα ἡμίθεοις.

Τὸν νῦν ἴσα θεῶ Ἰθακήσιοι εἰσαοράσσι.

Quem nunc suspiciunt Ithacenses Numinis instar.

25. Be as a Father to the Fatherless, and as a Husband to their Mother; so shalt thou be as a Son to the most High, who will love thee more, than thine own Mother.

26. Several things are insupportable, if they are but indifferent, as Poetry, Musick, Painting, and Publick Speeches (*nempe*).

27. Certainly Kings that have able Men of their Nobility, will find their Business slide more easily, if they employ 'em: For the People naturally bend to such Nobles, as born in some sort to command (*utpote natos quodammodo*).

28. It would not be amiss for a Politician to read the Lives of those that have been thought to excel in civil Wisdom; as that of *Pericles*, of *Cato*, of *Demosthenes* and *Cicero* (*puta Periclis*).

29. All living Creatures decline what they think will hurt them, and search after, and procure all things necessary for Life, as Food, as Lurking-places, as other things of the same kind (*ut*).

30. The

The Rendering of the Particle ἄς. 35

30. The most Ancient Laws that are known to us, were formerly ascrib'd to God, as their Author (*Deo Authori*).

31. Many other things there be, which they have received to hold, as the washing of Cups and Pots, brasen Vessels, and of Tables (*poculorum lotiones*). subintellige, *scilicet, videlicet*.

32. Though I speak with the Tongues of Men and Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal (*factus sum as resonans*) h. e. *velut æs resonans*.

γέγονα χαλκὸς ἢ χῶν. *Rusticus expectat dum defluit amnis*, h. e. *velut, sicut rusticus*. Hor.

33. And thus this Man died, leaving his Death as an Example of a noble Courage, and a Memorial of Virtue to all his Country (*exemplum*).

34. His Neck being stretched forth upon the Block, in an Instant, at one Stroke, is his Head cut off, and as a mournful Spectacle shewed by the Executioner to the sorrowing and weeping People (*luctuosum spectaculum*).

35. I commend unto you Phebe our Sister; that ye receive her in the Lord, as becometh Saints (*sicut sanctos decet*) excipi *scilicet*. ἄξι-
ως τῶν ἁγίων. Sic sæpe adverbium ἄξιως, *digne*, regit genitivum quem reget adjectivum. *Grotius*.

36. As this must be done by all, who think to enter upon a virtuous and creditable Life, so for ought I know, by no one rather than your self (*cum, tum*).

36 The Rendring of the Particle *As*.

37. Those Men are admired, who are thought to go beyond others in Virtue, and to be free, *as* from every thing that's base and unbecoming, *so* especially from those Vices which Men do not easily withstand (*cum, tum verò*).

38. Our Republick is full of Examples of this Nature, *as* at other times, *so* especially in the second Punick War (*cum, tum maxime*).

39. *As they went through the Cities*, they delivered them the Decrees to keep, that were ordained by the Apostles and Elders which were at Jerusalem (*Obeundis urbibus*). ὡς διεπορεύοντο τὰς πόλεις.

40. The one (*Herodotus*) without rubb, gently glideth like a still River : The other (*Thucydides*) runs stronglier, and *in matter of War*, *as it were*, bloweth a Trumpet of War : And these were the first, in whom (as saith *Theophrastus*) History roused herself, and adventured to speak, both more copiously, and with more Ornament than in those that went before them (*de bellicis rebus canit etiam quodammodo bellicum*).

41. *As certain as* the Lord, *as certain as* you live, *so certain is* it, that I am scarce the distance of one pace from Death (*Quam certum est*).

42. *Sampson* broke the Ropes from his Arms *as easily as* Threads are broke (*tam facile, quam facile*).

43. The Enemies fought *as smartly*, *as* stout Men should fight, whose entire Hope of safety consisted in Bravery alone (*ita acriter, ut*).

44. Recal your self to your innate Mildness, *and as you are a Prince*, soften your Spirit,
and

and dispose it to lay aside all Displeasure towards me a Princess (*Princepsque cum sis*).

45. This, *as* you flourish no less in Justice, Moderation and Prudence, than in Military Fame, and Victorious Success, we are confident you will see done (*quandoquidem*).

46. What? do you judge so many brave Persons, that in our State laid down their Lives for the Common-wealth, thought, that their Name would be confin'd within the same compass *as* their Lives? (*qui*).

47. Of all the Labours of Men's Wit and Industry, I scarce know any that can be more useful to the World than Civil History, if it were written with that Sincerity and Majesty, *as* it ought to be.

48. We request you to give the same Credit to him in all things, which he shall propose or negotiate, *as* to our selves, if we were personally present (*atque*).

49. Words are nothing else but the Images of Things, so that unless they be animated with the Spirit of Reason, to fall in love with them, *is all one as* to fall in love with a Picture (*idem est ac*).

50. He always *as* much regarded the Love of his People, *as* his own Authority, *and as* Princes use to do, made it his chief Care to preserve his Reputation (*quodque Principes solent*).

51. My Education has preserved me from grand Disorders, that bring along with them intire Ruin: Small Faults I have, and *such as* one would be inclin'd to excuse (*qui*).

38 *The Rendring of the Particle As.*

52. Surely (says *Plutarch*) I had rather a great deal Men should say, there was no such Man at all as *Plutarch*; than that they should say, that there was one *Plutarch*, that would eat his Children as soon as they were born; as the Poets speak of *Saturn* (*quod memorant*).

53. As the Cold of Snow in the time of Harvest, so is a faithful Messenger to him that sends him; so much does he refresh the Heart of his Master (*Qualis, talis*).

54. As cold Water to a thirsty Soul, so is good News from a far Country (*Quod, id*).

55. As an Ascent full of Pebbles is to the Feet of the Aged, so is a Wife full of Words to a quiet Man.

56. *Curio* misliking both the one and the other Counsel, said, that there was as much Want of Courage in one Opinion, as too much in the other (*tantum alteri sententiæ deesse virtutis, quantum, &c.*)

57. The Winds, as fickle as they are, whirling with a marvellous Swiftnes round the Earth, return at last to the same Quarter from whence they shifted, to fetch the same Compass, and run the same Round they did before (*quamlibet leves*).

58. Man, as proud as he is, derives his Body from no higher Original than the Dust; the very same Dust of which the Beasts are made, into which they both, Man and Beast, must return again at last (*quamvis superbus*)

The Rendring of the Particle As. 39

59. The last Boon that the Wife bestow'd on her dead Husband, was a purple Bonnet, *such as* noble Virgins us'd to wear in that Country (*cujusmodi*).

60. In whom there are the same Humours, and the same Inclinations, in these it happens, *that every one is as much* delighted with the other, as with himself (*ut æque quisque, ac*).

61. He receiv'd him honourably, recommended him to all his Friends, and made him many Presents, and commanded his Soldiers to be *as obedient to him, as to himself* (*ut ei perinde ac sibi metipsum obedirent*).

62. In great Grief, it is to no purpose to administer Comfort, till the Passion be a little over, and then Discourse will be *as* seasonable as Silence was before (*æque, atque*).

63. Whatever he transacts with your Highness, you may assure your self, we shall esteem *full as* firm and irrevocable, *as* if our selves had been present in the Negotiation (*peræque, ac*).

64. He was esteemed *as* good a Father of a Family, *as* a Citizen : for tho' he was a great Monied Man, no one was less a Buyer, or less a Builder (*non minus, quam*).

65. The Alban Leader sent an Ambassador before him to tell *Tullus*, that, before they join'd Battel, a Parley was convenient, and that if he would confer with him, he knew very well, he should tell him such Things, *as* concern'd the Roman State every whit *as much as* the Alban (*quæ nihilo minus ad rem Romanam, quàm &c.*)

40 *The Rendring of the Particle As.*

66. Those who contend with one another, about which should be chief in the Management of the State, *do just as if* the Ship's Crew should go together by the Ears, about who should be Pilot (*similiter faciunt, ut si*).

67. *Marcus Aurelius*, the best of Emperors, carried himself towards the People, *just as if* Rome had been a Common-wealth still (*non secus ac si*).

68. It is *as* natural to die, *as* to be born; and to an Infant perhaps, the one is as painful as the other, (*tam, &c. quàm. perinde, &c. atque.*)

69. The *Ethiopians* adore their Kings, *even as if* they were a sort of Gods (*perinde quasi*).

70. Those that do Injury to some, that they may be liberal to others, *are guilty of the same Injustice, as if* they should convert what is another's to their own use (*in eadem sunt injustitia, ut si*).

71. They did not consider that the Fewness of our Men, and Disadvantage of the Ground had been the Cause of their Victory; but *as though* they had overcome by Prowess, and no Alteration of Things could possibly happen, they magnified that Day's Victory by Report and Letters throughout the whole World (*perinde ac si*).

72. *Cæsar* put into their former State again those, who in the Beginning of the Civil War had offered themselves to him, if he pleased to make use of their Service in the War; *judging it the same thing, as if* he had made use of it, since

The Rendring of the Particle As. 41

since they had made a Tender of themselves
(*perinde aestimans, ac si*).

73. The *Sequani* dreaded the Cruelty of
Ariovistus absent, *as if* he were present before
their Face (*velut si*).

74. The Ground sunk, and an Hill with a
huge bellowing Noise, *as if* it had risen out of
a long Sleep, raised it self up (*tanquam si*).

75. As for the Treaty, it was made in the
King my Husband's Life-time, whom I was to
obey in all things, *as in Duty I ought* (*pro eo ac
debui*)

76. They reproached *Drake*, as if through
his Cowardice they had fail'd of their expected
Victory, in regard he follow'd not with the
Fleet *as* he had promised (*juxta ac*).

77. As some spake of the Temple, how it
was adorned with goodly Stones, and Gifts,
he said, *As for these things which ye behold*, the
Days will come, in the which there shall not
be left one Stone upon another, that shall not
be thrown down (*Hæc quæ videtis*). [*Τὰῦτα ἃ
θεωρεῖτε*] Id est, *τέττον ἃ θεωρεῖτε, horum quæ videtis*,
ut sape in his libris. Sed & Latini ita loquun-
tur: ut,

Urbem quam statuo, vestra est.

Item, quod propius accedit, apud Plautum:

*Hos quos videtis stare hic captivos duos
Illi qui astant, ii stant ambo non sedent.*

Grotius.

78. *As*

42 *The Rendering of the Particle As.*

78. *As for the Sense of Death, in the Instant of the Soul's leaving the Body, I believe we feel no more, than when we are born; because Nature, before it comes to this Point, lays asleep, and stupifies all the sensible Parts (Quod attinet ad).*

79. *As for that Money, it was lent to no other Intent, than to satisfy the German Soldiers that mutinied for their Pay (Quod ad illam pecuniam).*

80. I am afraid, lest he should be too remiss and careless *as to the Business of Money (ad re).*

81. We are miserably unprovided, both *as to Soldiers, and Money (cum à, tum à.)*

82. *As to the Matter itself, use your own Judgement, for I am not at all against it; but doubtless by reading my Writings you will render your Latin Tongue more copious. (de).*

83. The Senate decreed, that whosoever should have the Province *Gaul*, should, *as far as he could do it with the Convenience of the Republick*, defend the *Edui*, and the rest of the Friends of the People of Rome (*quod commodo Reipublicæ facere posset*).

84. They are so naked *as to Friends and Reputation*, that I cannot believe they will be chose Consuls: but no one thinks so besides my self (*ab.*)

85. 'Tis not agreeable, that he, who has shewn himself *invincible as to Labour*, should be master'd by Pleasure (*invictus à*).

The Rendring of the Particle As. 43

86. *As for that which some pretend, that because they do not see God, therefore they cannot believe there is one ; this is unworthy of a Man (Quod obtinent).*

87. She neglected not Musick, *as far as* might become a Princess, being able to sing sweetly, and play handsomly on the Lute (*quantum*).

88. All Men were prohibited upon the Penalty of Censure, *so much as* to speak of a Parliament (*vel*).

89. What the *French* King imparted to me, I ingenuously imparted to you, and asked your Advice in it ; *but I have not heard so much as a word from you (sed a te ne verbum quidem)*.

90. The Tide returning so overwhelm'd the Chariots and Cavalry of all *Pharoah's* Army, that *not so much as one* escaped (*nec unus*).

91. Fortitude will present it self to you, and oblige you to take such Courage, *as to contemn* and count as inconsiderable all the Chances of humane Life (*ut contemnas*).

92. No Man thinks himself oblig'd to make so much haste, though in the handling but of any ordinary Subject, *as not* to use some Introduction at least, according as the Nature of his Subject requires (*quin*).

93. He has no regard to Persons against the Poor, *so as not* to hear the Prayers of him to whom Wrong is done (*quin*).

94. I am not so senseless, *as not* to see the Dangers that are before me, nor so indiscreet, as to sharpen a Sword to cut my own Throat,
nor

44 *The Rendring of the Particle As.*

nor so supinely careles, *as not* to provide for the Safety of my own Life (*ut non*).

95. To be sure there is some Physick for Souls ; nor has Nature been so much an Enemy to Mankind, *as to have provided* so many Means of Recovery for Bodies, and none for Souls (*ut invenerit*).

96. The Soul hath not that Power, *as to* see it self ; but the Soul, as the Eye, though it see not it self, beholds other things (*ut*).

97. Take away the Hopes of Immortality, and who would be so senseless *as to live* in perpetual Toil and Hazard ? (*qui viveret*).

98. Who is so senseless *as to be moved with* the three headed Mastiff, the howling River, the ferrying over *Acheron*, and the Inexorable-ness of *Minos* and *Rhadamanthus* ? (*quem moveant*.)

99. Bestow upon these Books *as much time as you shall be able* ; now you will be able to bestow as much as you please (*temporis quantum poteris*).

100. *If he has heaped up as much Silver as there is Earth*, what he has prepared the Just shall enjoy, and the Innocent shall divide his Riches (*Si argenti congesserit quanta humus est*).

101. They came with their Cattle and Tents, the Number of which *was as great, as is that of Locusts*, and with an infinite Multitude of Men and Camels went over the Land and wasted it (*tantus erat, quantus est locustarum numerus*).

102. Upon

102. Upon his Trial, he was acquitted as to his Life, but fin'd a Sum of Money : The Penalty was set at fifty Talents : *Which was as much as was expended in equipping the Fleet.* Because he was not able to pay this Sum, he was thrown into Prison, and there ended his Days (*quantus in classem sumptus factus erat*).

103. Xerxes invaded Europe, both by Sea and Land, with such mighty Forces, as no one either before or since has had : For his Fleet was twelve hundred Men of War, attended by two thousand Viſtualling Ships ; and his Land Forces seven hundred thousand Foot, and four hundred thousand Horse (*cum tantis Europam copiis, quantas neque ante neque postea habuit quisquam*).

104. He bestow'd as much of his Time upon his Family-affairs, as became a careful Master of a Family, and allowed all the rest of his Time, either to Learning, or the Business of the Athenian Common-wealth (*quantum*).

105. The Greeks, after the Winning of Troy, exercis'd their Cruelty upon the rest of the Trojans ; but upon Æneas and Antenor, as well in regard of their old Acquaintance by the Law of Hospitality, as because they had been ever Promoters of Peace, and of the rendring back Helena, they forbore to use any martial Right (*Q, Q quia*).

106. He lov'd him as much as if he had been his own Son, and train'd him up in those Principles of Virtue and Knowledge, that might
most

46 *The Rendring of the Particle Qu.*

most probably render him great and happy (*ita uti si*).

107. *Theophrastus* no where says directly, that a Man upon the Wheel cannot be happy, but what he says, amounts to as much (*tantumdem valet*.)

108. He order'd them to gather on the sixth Day twice as much as they used to do on the other Days, (*duplo amplius, quam quantum*).

109. How much good soever you do a wicked Man, you shall receive twice as much Evil for it (*bis tantum*).

110. The French brought into the Field an hundred Thousand Men: The Spaniards as many (*alterum tantum*).

111. Our Request is, that care be taken of his Safety and Honour, as long as he resides a Publick Minister with your Majesty (*quoad*).

112. *Tiberius Gracchus*, the Son of *Publius*, will be praised as long as there shall remain any Memorial of the Roman Atchievements (*tamdiu laudabitur, dum*).

113. As soon as *Hortus* fell, immediately the Roman Army gives Ground: and flies routed to the old Gate of *Palatium* (*Ut*).

114. As soon as *Anthony* return'd into Italy, every Man thought *Atticus* was in great Danger by reason of his intimate familiarity with *Cicero* and *Brutus*.

115. The People hisses me, but I applaud my self at home, as soon as I survey my Money in my Coffers.

116. We

116. We are confident, that *as soon as* your Majesty shall be rightly inform'd of the whole Matter, you will not only disapprove of these Oppressions of your Ministers, but give Command that they be call'd to an Account (*simul atque*).

117. The People of *Sulmo*, *as soon as* they saw our Standards, open'd their Gates, and came out to meet and welcome *Anthony* (*simul ut*).

118. *As soon as* he entred the Senate, he fell foul upon *Cicero* (*simul*).

119. *As soon as* he understood so dreadful a Storm hung over his Head, he fled to *France* (*statim atque*).

120. *As soon as* we were inform'd of the Condition of your Affairs, we advis'd with some sincere and honest Persons, about sending to your Assistance such Succour as the present posture of our Affairs would permit (*Ut primum*).

121. He himself, *as soon as* there began to be plenty of Forage came to the Army (*quam primum*).

122. Whereas 'twas my former Custom to appear much abroad, and in the Eye of my Citizens; I now hide my self from them, *as much as I can*, and am often alone (*quantum licet*).

123. I will lay down the Original and Progress of the Conspiracy, *as briefly as I can*, out of the voluntary Confessions of the Conspirators themselves, (*quam potero paucissimis*)

48 *The Rendring of the Particle As.*

124. A valiant and wise Man never so much as groans, unless it be in straining to put forth greater Strength, as Runners for a Prize *shout as loud as ever they can* in the Race. Wrestlers do the same thing, whilst they are in the Exercise (*exclamant quam maximè possunt*).

125. Joseph orders his Stewaed to fill their Sacks with Corn, *as full as possibly they could hold*, and to put each Man's piece of Money in the Mouth of his Sack (*quantum possent capere plurimum*).

126. He that's running a Race, ought to strive, and endeavour, *as much as he is able*, to get before his Antagonist; but he ought by no means to trip him up, or thrust him aside with his Hand (*quam maximè possit*).

127. If Necessity at any time drives us to those things which we have not a Talent for, we ought to use all manner of Care and Diligence to do them, though not decently, yet *as little indecently as may be* (*quam minimum indecorè*).

128. He had scarce marched a Mile against the Town, when Letters came that he should absolutely desist from War, and *as honourably as he could make a Peace* (*quam posset honorificè*).

129. Having borrowed *as much Money as possibly they could*, as though they intended to make Satisfaction, and restore the Soldier's Pay which they had kept back; they went over to Pompey with those that were privy to their Design (*quam maximas potuerunt pecunias*).

The Rendering of the Particle Quod. 49

130. *Cæsar* having plac'd Garrisons upon the Mountains, and cut off all Passages to *Iberus*, encamps *as near as possibly he can* to the Enemy's Camp (*quam proxime potest*.)

131. If it please God, that I enter into another Course of Life, I promise to take such a Husband, *as near as may be*, as will have as great a Care of the Common-wealth as my self (*quoad ejus fieri possit*).

132. Let us imagine a Person to be afflicted with *as great Agonies and Tortures* both of Mind and Body, *as can possibly be incident to a Man*: Can any thing be devis'd more miserable than such a Creature (*tantis, &c. quanti in hominem maximi cadere possunt?*)

133. He was totally ignorant of the true Constitution of the Church of *England*, and the State and Interest of the Clergy; *as sufficiently* appear'd throughout the whole Course of his Life afterward (*id quod*).

134. Men fear Death, as Children fear to be in the Dark. *And as*, that natural Fear in Children is encreased with Tales, so is the other (*Quemadmodum autem*).

135. The Meditation of Death, *as* Death is the Wages of Sin, and Passage to another World, is Holy and Religious: But the Fear of it, as a Tribute due unto Nature, is weak (*prout*).

136. Envy is the vilest of Affections, and the most deprav'd: For which cause it is the proper Attribute of the Devil, who is call'd

E

the

50 *The Rendring of the Particle As.*

the envious Man, that soweth Tares amongst the Wheat by Night : *As it always comes to pass,* that Envy worketh subtilly, and in the Dark, and to the Prejudice of good Things, such as is the Wheat (*Quemadmodum etiam semper usu venit.*)

137. He was receiv'd with *as great Civility as he could hope for,* and there were no Demonstrations of Honour and Affection which the Queen did not shew him to the full (*humanitate quam sperare poterat maxima*).

138. When *Cæsar* had News of this, that they intended to pass through our Province, he hastens from the City, and by *as great Marches as possibly he can,* posts into Further Gaul, and arrives at *Geneva* (*quam maximis itineribus potest*).

139. The King, on the other side, that he might not be taken unprovided, prepares, with singular Diligence, *as strong a Fleet as he could,* and all things necessary for War (*classẽ quantum posset maximam*).

140. These things *Afranius* delivers *as submissively as possibly he can* (*quam potest demississime*).

C H A P. XII.

The Rendring of the Particle Any.

1. **I** Have done nothing to my dearest Sister, which I would not have done unto my self: God forgive them, *if any there be*, that sow Dissensions betwixt us (*si qui sunt*).

2. He demanded for Hostages the Children of every one of the best Quality, and put them to all manner of Torture, *if any thing* was not done at his Beck and Pleasure (*si qua res*).

3. *Cesar* thought it a Matter of great Consequence, to get to be Master of the Town as soon as might be, *least any* Change of Mind might be wrought either by Largeesses, or false Reports (*ne qua*).

4. The next Day *Moses* speaks to the People, shews them the Greatness of the Impiety they had committed, and tells them that he will go up to the Lord, to see, *if by any means* he may obtain Pardon of their Sin (*si qua*).

5. He shall give his Angels charge concerning thee, and in their Hands they shall bear thee, *lest at any time* thou dash thy Foot against a Stone (*ne quando*). μήποτε.

6. Sensual Pleasure becomes not the Excellence of Man, and ought to be scorned and rejected. *But if there be any one* that sets any Value upon Pleasure, he ought carefully to ob-

52 *The Rendring of the Particle Any.*

serve a Mean in the Enjoyment of it (*in quispiam*).

7. There died this Year no Man of *any great Note* in *England*; but in *Scotland*, the most noble *James Hamilton* (*nobilioris notæ*).

8. Some Plants are low, and cannot advance themselves to *any height* from the Earth (*altius*).

9. *What Ships any where* by Errour, or Tempest fell off their Course, they used to plunder like Pirates (*quæ ubique naves*).

10. The Ancients so much honoured *Hercules*, that to make him appear the more illustrious, they were wont (as *Tacitus* observes) to report of him, *whatsoever* magnificent thing they *any way* heard of (*quicquid ubique, &c.*)

11. Have I taken away an Ox, or an Ass *from any one*? Have I defrauded, or oppressed any one? From whom have I receiv'd a Bribe to connive at his Crime? (*Eccui*)

12. If there were taken out of Men's Minds vain Opinions, flattering Hopes, false Estimations of Things, Imaginations at Pleasure, and the like; *does any man doubt*, but that the Minds of Abundance of People would *be left poor shrunken Things, full of Melancholy, and Indisposition, and unpleasing to themselves (*ecquis dubitat?*)

13. *Cæsar* sends Letters and Messengers to the *Tulingi* not to succour them with Corn, *nor any thing else*: If they did succour them, that he would make the same account of them, as of the *Helvetians* (*neve alia re*).

14. Some

The Rendring of the Particle Any. 53

14. Some were of Opinion, that for the Establiſhing of the Catholick Religion, *any thing* was to be adventured on, *any thing* to be omitted, right or wrong (*nihil non*).

15. This Year died the Earl of Southampton, a Man devoted to the Romish Religion, *as much as any* (*ſi quis alius*).

16. God warn'd Laban in a Dream, not to offend Jacob in *any the least thing* (*ulla minima re*).

17. Let them, which among you are able, go down with me, and accuse this Man, *if there be any Crime in him* (*ſi quid in eo criminis eſt*).
ἐὰν τι ἐστίεν ἐν τῷ ἀνδρὶ τούτῳ, *ſi quid eſt in hoc viro*, nempe quod accusare velint. Sic Latinè dicimus, *ſi quid habes*. Grotius.

18. I fear least by *any means*, as the Serpent beguiled Eve through his Subtilty, so your Minds should be corrupted from the Simplicity that is in Christ (*Vereor ne forte*). φοβέμαι μήπως.

C H A P. XII.

The Rendring of the Particle At.

1. **AT** Dice to throw Venus's Cast sometimes, may be Chance, but if a Man throw the same an hundred times, there will be no one, but will say that this proceeds from some Art (*In alea*).

54 *The Rendring of the Particle At.*

2. Thou shalt have Joy and Gladness, and many shall rejoyce at his Birth (*ex ejus nativitate*) ὅτι τῇ γεννίσει αὐτοῦ χαρήσονται.

3. At the point of Death, openly professing (as he had done before) the Protestant Religion, he confuted the Malice of those who had falsely defamed him for a Papist (*In mortis articulo*).

4. A certain Centurion's Servant, whom his Master very much valued, was sick, and at the point of Death (*jam jamq; moriturnus videbatur*). ἤμ. αλλε τελευτᾷν.

5. He was taken up before he was aware, at the very moment, when he was ready for his Journey to France (*in ipso temporis articulo*).

6. Whilst Peace was concluding with them, another War broke out, much nearer, and almost at their very Gates (*in ipsis prope portis*).

7. Abraham at the birth of his Son Ishmael, was in the fourscore and sixth Year of his Age (*in nativitate*).

8. I heard him boast at the Funeral of his Mother, whom he buried at ninety Years of Age, himself being sixty seven, that he never had any occasion to be reconciled to her, and that he never was at difference with his Sister, who was almost of the same Age with himself.

9. Socrates, at a Show, when a great quantity of Gold and Silver was carrying by, said, *How many things are there that I do not lack?*

10. It by chance so fell out, that the *Poririi* were ready at the time, and had the Entrails set before them, which being eaten up, the *Pinari* came

came to the rest of the good Chear. Hereupon it became a Rule, and held, as long as the Race of the *Pinarii* continued, that they should not feed of the Entrails of the Sacrifices (*ad tempus præstò essent*).

11. I'll endeavour to get the Money of him, from whom I intended at first (*a primo*) *h. e. a principio*.

12. To feel out a Man's Disposition, to the end to know how to work him, wind him, and turn him about at pleasure, is not the part of an ingenuous Nature, but rather of a Heart double, and cloven (*ad libitum. Pro arbitrio*).

13. When *Vibullius* was dead, the chief Command came to no Man; but every one separately managed his own Fleet at his own pleasure (*ad arbitrium suum*).

14. At the Season he sent to the Husbandmen a Servant, that he might receive from them of the Fruit of the Vineyard (*Suo tempore*).
τῷ καιρῷ, Sc. τὸν καιρῶν, ut addit Matthæus. Grotius.

15. Such of the Enemy's Soldiers as were come into the Camp at the time of Treaty, *Cæsar* orders to be very carefully enquir'd after, and sent back (*per tempus*).

16. A while after comes the Bread, which the Guests may chip at leaseure, while the Porridge are boiling; for there they sit waiting, perhaps some half an hour (*per otium*).

17. Upon these Vestal Virgins, he settled a Stipend at the publick Charge, and by perpetual Virginitie, and other Ceremonies, made them

56 *The Rendring of the Particle At.*

venerable and sacred (*stipendium de publico statuit*).

18. What was the Matter with you to sit fighting and thinking *at* Supper? Pray ye, let's have no more Questions, for the Thing does not at all concern you (*inter*).

19. He stood mute *at the Bar*, but at the Gallows, to excuse the rest, confessed himself the Principal Author and Perswader of the Business (*pro tribunal*).

20. Those that were *at the Door*, the Angels struck with such a Blindness, from the least to the greatest, that they in vain endeavour'd to find the Entrance to the House (*pro*).

21. He sends an Edict before to signifie, *at* what day he would have the Magistrates, and principal Men of all the States appear before him *at Corduba*; upon Publication of which Edict all over the Province, there was no State but sent Part of their Senate to *Corduba at* that time, and no Roman Citizen of any Note but met *at the Day* (*ad*).

22. *At the blast* of thy Nostrils the Waters were gathered together, the Waves stood as an heap, and the Floods were congeal'd in the Heart of the Sea.

23. They fell down *at the Step* of the Altar, and besought the Lord to be merciful to them, and to be an Enemy to their Enemies, and an Adversary to their Adversaries (*ad*).

24. *Hannibal's three Victories at Trebia, at Thrasymene, and at Cannæ, are to me at least preferable to all the Exploits of Alexander.* For why?

why? The one conquer'd *Romans*, the other *Asiaticks* (*ad*).

25. *Lucian* says, that at *Hierapolis* in *Syria* there was extant a most ancient History, both of *Noah's Ark*, and those that were saved by it, both Men and Beasts (*apud Hierapolin Syria*).

26. He drove out the Man, and plac'd at the East-side of the Garden Cherubims, and a flaming Sword to guard the way to the Tree of Life (*ab*).

27. The *Gauls*, when they saw from the Town *Cæsar's* Men building a *Vine*, at first laught at it, and with taunting words, ask'd, to what purpose so great an Engine was rais'd at so great a distance (*ab tanto spatio*).

28. Having routed the Wing of the *Fidenates*, he returns to the *Veientians*. They neither sustain'd the Brunt: but the River lying behind them at their Backs, hindred them from flying (*objectum à tergo*).

29. At last *Ancus* bending his whole Power against them, first gave them an Overthrow in a set Battel: And so having got vast Booty, return'd to *Rome* (*Ad ultimum*).

30. Being at length wholly, or in great part eas'd of the Toil of Pleading, and State Affairs, I have turn'd my Thoughts to Philosophy (*aliquando*).

31. Once at last, says *Torquatus*, we have caught you at leisure: Now then I must hear, why you dissent from *Epicurus's* Doctrine (*aliquando nacti sumus*)

32. There

38 The Rendering of the Particle At.

32. There is naturally in the Souls of all Men, something Soft, Abject, Mean, Emaculate, Languid and Feeble; were there nothing else; nothing would be more deform'd than Man; but Reason, the Lady and Empress of all things, is at hand to help (*praesto est*).

33. He shews how much it imports the Republick, and common Safety, that the Enemy's Forces be kept asunder, that they may not be forced to encounter so great a Multitude at once (*uno tempore*).

34. Turnus King of the Rutulians, to whom Lavinia, before Aeneas his Arrival, had been promis'd in Marriage, taking it to Heart that a Stranger was preferr'd before him, made War upon Aeneas and Latinus at once (*simul Aeneas Latinoque*; &c).

35. He was a Man of very morose Manners, and a very sower Aspect; which, in those times, was call'd Gravity (*ea tempestate*).

36. He was born of honest Parents, who were well able to provide for his Education in the Schools of Learning, from whence they sent him to St. John's College in Oxford, the worst endow'd at that time, of any in that famous University (*tunc temporis*).

37. Use revives the obsoletest Words, and banishes those that are most in vogue; the Law, and Rule of Speaking is at the disposal of Use (*petes*).

38. Very early in the Morning, the first Day of the Week, they came unto the Sepulchre,

The Rendring of the Particle Because. 59

chre, at the rising of the Sun, (*orto jam sole*).
ἀναπείλας τῷ ἡλίῳ. Aoristus hic non exactum
tempus significat, sed adhuc durans. *Grotius.*

39. Word was falsely brought that Caesar was
coming, and that his Cavalry was just at hand
(*jam jamque adesse*).

C H A P. XIV.

The Rendring of the Particle Because.

1. **I**T was no Scandal to Cimon to live in
Matrimony with his Sister, because his
Countrymen us'd the same Practice. But this
is reckon'd Irreligious with us (*quippe cum*).

2. When we had lanch'd from thence, we
failed under Cyprus, because the Winds were con-
trary (*propterea quod essent*). *διὰ τὸ τῶν ἀνέμων
εἶναι ἐναντίον.*

3. On the thirteenth of January nothing
was determin'd in the Senate, because the
greatest part of that day was spent in Con-
troversies between Lentulus the Consul, and
Caninius, Tribune of the People (*propterea
quod*).

4. He was exceedingly belov'd in the Court,
because he never desir'd to get that for himself
which others labour'd for, but was still ready
to promote the Pretences of worthy Men (*prop-
terea quia*).

5. Why

60 The Rendring of the Particle Because.

5. Why do we fear any Man? *Because* he may do us some Prejudice, or some way obstruct our Advantage (*Quia enim*).

6. After these things, Paul departed from Athens, and came to Corinth, and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his Wife Priscilla, (*because that Claudius had commanded all Jews to depart from Rome*) and came unto them (*eo quod precepisset Claudius, &c.*) διὰ τὸ διατεταχέναι Κλαύδιον, &c.

7. Behold, thou shalt be dumb, and not able to speak, unto the day that these things shall be performed, *because thou believedst not my words*, which shall be fulfilled in their Season (*eo quod dictis meis non credideris*) ἀνθ' ὧν ἐκ ἐπιστεύσας τοῖς λόγοις μου.

8. I have Compassion on the Multitude, *because they have now been with me three days, and have nothing to eat* (*siquidem jam me comitantur*) Ἦδὲ ὑμεῖς τρεῖς προσμένετε μοι.

9. When Paul had gather'd a Bundle of Sticks, and laid them on the Fire, there came out a Viper *because of the Heat*, and fastned on his Hand (*propter calorem*). ἀπὸ τῆς θερμότητος (ut in Manuscripto est) ἀ καλοῦ. Sic ἀπὸ τῆς ἰσχύος, ἀ τοῦ πυρός, ἀ τοῦ κένου, in causâ significatione saepe apud Græcos.

The Rendring of the Particle Before. 61

C H A P. XV.

The Rendring of the Particle Before.

1. **T**H E Mayor of the City, for refusing to receive in an *English* Garrison, he commands to be hanged *before* his own Door, and puts a Garrison into the Town (*pro*).
2. They pitched their Camp *before* Bethsura, and assaulted it for many Days, and made Engines, which the People of *Bethsura* sallying out, burnt, and fought bravely (*ad*).
3. He desired the Standers by to admonish his Son, who was then scarce ten Years old, to have always *before his Eyes* the six and thirtieth Year of his Age, as the uttermost Term of his Life, which neither he nor his Father had pass'd (*sibi ob oculos*).
4. The Shepherds stirred up with hopes of Liberty, were earnest to approve their Service *before* the Eyes of their Masters (*sub*).
5. Their Progeny is establish'd *before their own Faces*, and their Posterity in their own sight (*coram apud ipsos*).
6. About the Chariot of *Darius* there lay many noble Captains that dy'd gloriously *before the Eyes* of their King. (*in oculis*).
7. When *Herod's* Birth-day was kept, the Daughter of *Herodias* danced *before them*, and pleased *Herod* (*in medio*). Εν τῷ μέσῳ.

62 The Rendring of the Particle Before.

8. I do not remember that I was miserable before I was born. If you have a better Memory, I would fain know whether you remember any such thing of your self (*antequam. priusquam*).

9. Some days before, Pompey had said in Council, that Cæsar's Army would be routed, before the Troops joined Battle (*prius quam concurrerent acies*).

10. The Fidenates struck with a manifold Dread, before almost Romulus, and the Cavalry that went with him, could turn about their Horses, betake themselves to flight (*prius penè quam*).

11. A Christian, that intends to live with the Turks, must open his Purse-strings, as soon as he enters their Borders, and not shut them again, before he go out of their Country (*nec prius, quam*).

12. The Day before the Embassadors were to take leave, and return to the Tarquins, they happened to sup with the Vitellii (*Pridie quam*).

13. Then Jesus, six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead (*ante sex dies Paschæ*). *πρὸ ἑξ ἡμερῶν τῇ πάσχᾳ.* Omnino eadem est locutio quæ reperitur in Græco Amos 1. 1. *πρὸ δύο ἐτῶν τῇ σεισμῷ*, ante duos annos terræmotus, id est, duobus annis ante terræmotum. Sic 2 Corinth. 12. 2. *πρὸ ἐτῶν τεσσαρῶν*, ante annos quatuordecim, id est, anni quatuordecim ante hunc diem. Grotius.

The Rendring of the Particle Before. 63

14. I was brought forth (*says Wisdom*) before there were Deeps, before there were Springs big with Water (*quum non.*)

15. Before he had done speaking, Rebecca came out with her Pitcher upon her Shoulder: She went down to the Well, and having fill'd her Pitcher, came up again (*Nondum loqui desierat, quum*).

16. Lucumo survived his Father, and became Heir of all his Estate: *Aruns dies before his Father* (*prior quam pater moritur*).

17. This Discipline we by degrees slackned a good while before, but after the Victory of Sylka, we quite lost it (*jam antea*).

18. One of the Slaves, who had some time before perceived that that Business was carrying on, over-heard their Discourse, as they were conferring in private (*jum antea senserat*).

19. From thence he held on his Course to the Cape of Good Hope, which the English Mariners, who had never seen it before, commended for the fairest Promontory they ever saw (*qui tum primum conspexerant*).

20. Long before Constantin's time, the Generality of Christians had lost much of the Primitive Sanctity and Integrity, both of their Doctrine and Manners (*ante Constantinum*).

21. Poetry came late among the Romans, for about three hundred and ten Years after the Building of Rome, Livy put out the first Play, in the Consulship of C. Claudius, and M. Tuditanus, the Year before Ennius was born, who

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who was elder than *Plautus* and *Nævius* (*ante natum Ennium*).

22. *Twill not be long before you will have forgotten all the World; nor before all the World will have forgotten thee* (*Prope adest, cum*).

C H A P. XVI.

The Rendring of the Particle Being.

1. **T**HE *Eduans* not being able to defend themselves and theirs from the *Helvetians*, send Ambassadors to *Cæsar* to beg Aid (*quum non possent*).

2. He was noted for the wisest Person that had ever been; *there being* no sort of Knowledge wherewith his Mind was not stored in great abundance (*cum esset*).

3. Musick lays us asleep, when we would go to rest; recreates our Spirits, when we are tired with Business; banishes Melancholy, when we are oppress'd with Sorrow, and augments our Pleasure, when we would be merry; *being* no less fit to wait upon Feasts, than they that attend at the Table (*cum sit*).

4. *Saul* talkt with *Jonathan* his Son, and all his Servants, about killing of *David*. But *Jonathan* being fond of *David*, discover'd the Matter to him (*qui esset*).

5. He was as much valu'd and esteem'd, by the whole Party, as any Man; and he deserv'd

The Rendring of the Particle Being. 65

serv'd it, *being* of more accomplish'd Parts than any of 'em (*quippe qui esset*).

6. Remember them that are in Bonds, as bound with them; and them which suffer Adversity, as *being your selves also in the Body* (*ut qui sitis ipsi quoque in corpore*) *ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.*

7. We for our parts are of yesterday, and know nothing, our days upon Earth *being* a Shadow (*quippe quum fit*).

8. A Fear of the Gods sitting perpetually over them, *as being perswaded* that a Heavenly Power was present at the Management of human Affairs, had tinctur'd all their Minds with such Piety, that Faith and Oath govern'd the City (*quum persuasum esset*).

9. This we most earnestly request of you, *as being a thing* so agreeable to Equity, that we think we cannot demand a more equitable one (*utpote rem*).

10. I hate Life, so displeasing to me are the Things that are done under the Sun, *all being* vain and vexatious to the Spirit (*utpote cum sint omnia*).

11. I have entrusted to his Fidelity certain other Matters to be communicated to your Eminency. In reference to which Affairs, I intreat your Eminency to give him intire Credit, as being a Person in whom I have repos'd a more than ordinary Confidence (*utpote in quo*).

12. We desire Your Majesty to Credit him
in all Things which he shall impart to Your
Majesty in our Name; *as being a Person in*
F whose

66 *The Rendring of the Particle Being.*

whose Fidelity and Prudence we very much confide (*cum is fit*).

13. They give their Horses but little Hay, and no great quantity of Barley. For they delight in lean Horses, *as being fitter for Racing and any Drudgery (ut)*.

14. You seem to me to be of the Opinion of *Epicharmus*, an acute Man, and not without Wit, *as being a Sicilian*.

15. All the Males of the Priests shall eat thereof, *as being a thing most Holy (ut quod fit)*.

16. These things, *as being Matters of great Importance*, are put off to another time, to be exactly and warily consider'd of (*utique [ut] magnimomenti.*)

17. It was carried, that she should be proceeded against by that Law, *as being made for this purpose*, and therefore to be applied (*utique in hanc rem nata*).

18. Many of the Colonels and Captains of the Horse were very much oblig'd to him, *as being Persons whom he had promoted (utique quos)*.

19. The States of the Realm assembled themselves in great numbers, on the first of November, *being the Day appointed by Summons (die scilicet)*.

20. Peter and John went up together into the Temple at the Hour of Prayer, *being the ninth hour (ad, &c. videlicet nonam) ἐν τῇ ὥρῃ τῇ ὅγδοῃ* τῇ ἐννάτῃ.

21. Caesar's Army was so dismay'd at the ebbing of the Sea from their Fleet, believing it
to

The Rendring of the Particle Besides. 67

to be a Stratagem of their Enemies, that scarce the Courage and Conduct of *Cæsar* could hinder them *from being terrify'd* to their own overthrow (*quin terrentur*).

C H A P. XVII.

The Rendring of the Particle Besides.

1. **A**LL their Towns, in number twelve, together with four hundred Villages, and other private Houses they set on Fire, all the Corn, *besides what* they were to carry with them, they burn, to the end that all hope of returning home being taken away, they might be the readier to undergo all Hazards (*præter quod*).

2. 'Tis the Duty of Strangers and Sojourners in a Place, *to mind nothing besides their own Business*, not to intermeddle in any Body's else, and by no means to be curious in prying into the Secrets of a State, which they have nothing to do with (*nihil præter suum negotium agere*).

3. *Besides* his Readiness of Parts, the Lad had an extraordinary Sweetness of Elocution and Speech; so that he did not only readily learn what was taught him, but did also excellently pronounce it : By which means, even in his Childhood, he became eminent among his Equals, and shone forth with greater Lustre, than his generous Fellow-Scholars could bear with an equal Mind.

68 *The Rendring of the Particle Besides.*

4. There marcht out with him all, *besides* Women and Children, that were not able to bear the Toil of so long a Journey (*extra*).

5. Our Bodies, Possessions, Reputations, Preferments, and Places of Honour and Authority, and in short, every thing *besides* our own Actions, are Things out of our own Power (*si excipias*).

6. If any one *besides* Plato had said this, I should have begg'd leave not to believe him (*alius Platone*).

7. *Besides*, I am afraid of this, least your Wife should not know you again: Why so? Your Scars have made you quite another Man (*Quin*).

8. *Besides*, they were Men of a Conversation, that not even their Adversaries blamed, and to whom nothing is objected, but Simplicity, the Nature of which is the farthest off from forging a Lye (*Accedit quòd*).

9. *Besides this*, they were vext that their Children were dragged from them, upon the Account of Hostages (*Accedebat quòd*).

10. He was proud, covetous to the last degree: *Besides*, he was so passionate, that no one could endure his Company (*Ad hoc*).

11. Persons of noble Blood are less envied in their Rising; for it seemeth but Right done to their Birth. *Besides*, there seems but little added to their Fortune; and Envy is as the Sun-Beams, that bear hotter upon a Bank, or steep rising Ground, than upon a Flat. (*Ad hac*).

12. Why

The Rendring of the Particle Between. 69

12. Why did you tell the Man that you had another Brother *besides*? And they said, the Man enquired of us and our Kindred (*alium insuper*).

13. Such a Tempest arose, that it was plain, greater Waters had never been in those Parts: And *besides*, the Snow came down from all the Mountains, and overflow'd the highest Banks of the River (*Tum antem*).

14. *Cæsar's* Army was in exceeding good Health, and had very great plenty of Water; and *besides*, abounded in all kind of Provisions, but Corn (*tum*).

15. Many People flockt to see the Shew; their next Neighbours, especially of *Cenina*, *Crustumium*, and *Antemna*. *Besides* the whole Multitude of the *Sabins* came with their Wives and Children (*Jam Sabinorum omnis multitudo*).

C H A P. XVIII.

The Rendring of the Particle Between.

1. **T**Hose of them that would be thought less fearful, said they did not fear the Enemy, but the Narrowness of the Way, and Greatness of the Woods that were between them and *Ariovistus* (*intercederent inter*).

2. He imagined he should escape, by reason of the distance of time between the Crime committed and his Trial (*quod inter crimen admissum & judicium intercessit*).

70 *The Rendring of the Particle Beyond.*

3. *Between the Building of Livinium, and Long Alba, which was a Colony drawn from thence, were almost thirty Years (inter Lavinium, &c. interfuere).*

4. *There is some difference between Labour and Pain: They border very much one upon the other, but yet there is some difference. Labour is an Employment of Body or Mind, in the Discharge of some toilsome Work or Office; but Pain is a rough Motion of the Body, ungrateful to the Senses (Interest aliquid inter).*

5. *There was a River between, which when he observ'd his Soldiers scrupled to pass, he went over first himself, and then his Men seeing him, went over after him (Interjacebat).*

C H A P. XIX.

The Rendring of the Particle Beyond.

1. **I**N the midst of his course of Victory, he is again, *beyond his Expectation*, commanded to resign his Authority, and as an ordinary Captain is set over three hundred Men (*præter opinionem*).

2. The Country People began to ply their Husbandry more diligently than before, and broke up Grounds which had *beyond all Memory of Man* lain untilld (*ex omni memoria*).

C H A P. XX.

The Rendring of the Particle Both.

1. **H**A D not the cunning Practices of his malicious Adversaries, and his own false Hopes diverted him from his first Course of Life, he might have been *both a great Stay, and Ornament to his Country (firmamento pariter, &)*.
2. Both by extolling his own Merit, and depressing that of his Colleague, he got one Part of the Army put into his Hands (*Quum simul*).
3. The Embassage was no where kindly receiv'd: *So much did they both despise and fear, in regard of themselves and their Posterity, so great a Power growing up under their Noses (adeo simul spernebant simul)*.
4. *Orpheus* in his Hymns, calls the Law the King of *both Men and Gods*, and he gives the Reason why 'tis so: Because, says he, 'tis that that sits at the Helm of all human Affairs (*cum, tum*).
5. The best Men of that Age kill'd *Cesar* the Tyrant in the very Senate. Which Action of theirs, *Tully*, both elsewhere, and particularly in his second Philippick, extols wonderfully (*cum, &*).
6. The *Turks* make very great Advantages of their Slaves, *both publickly and privately (qua publicè qua)*.

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7. These Victories obtain'd *both* by Land and Sea, and that in a very short space of Time, have made him famous all the World over (*tam, quam*).

8. *To both Places Colonies were sent*, but the greater Number were desirous to enter their Names, and to plant themselves at *Crustumium*, for the Fertility of the Soil (*utroque, Colonia missæ*).

C H A P. XXI.

The Rendring of the Particle But.

1. **T**HERE is a Time, when the richest Women ought to Marry. They seldom let slip an Opportunity at first, *but* it costs them a long Repentance (*quin*).

2. By this means he got a very considerable stock of Learning; so that nothing almost could be talk'd of, but he had some knowledge of it (*Lat. of which he had not some knowledge*).

3. There was one *Lucius Balbus* of *Lanuvium*, who lived in such a manner, that there could be no Pleasure found out so choice, *but* he abounded with it (*qua non abundaret*).

4. There is no Man, *but* approves and commends this Disposition of Mind, by which Men not only aim at no Advantage, but even contrary to their Advantage, preserve their Integrity inviolable (*qui non*).

5. Among

The Rendring of the Particle But. 73

5. Among the *Epicureans*, there is nothing, *but what* a crowd of Atoms can perform (*quod non*).

6. *Cæsar's* Translation of Estates from the rightful Owners to Strangers, ought not to be accounted liberal. For nothing is liberal, *but what is at the same time just* (*quod non idem justum*).

7. He was wonderfully affable and obliging, so that no one was so mean, *but he had free access to him* (*cui non pateret*).

8. I can hardly persuade my self, *but* you think *Zeno's Sentiments* right (*ut ea, quæ senserit, &c. non, &c.*).

9. There shall no Evil happen to him that fears the Lord : *but* on the other side, he shall be defended from Dangers (*quin, cum indicativo*).

10. When these things were related to us, *we could not but* be touched with extreme Grief and Compassion for the Sufferings and Calamities of this most afflicted People (*non potuimus non*).

11. Can that Man that raves after all Things with insatiable Concupiscence, and the more plentifully he swallows down Pleasures on every hand, the more eagerly, and with the greater Ardor thirsts after them ; can that Man, I say, *choose but be most miserable* (*potest esse non miserrimus ?*)

12. He has nothing at all of a Man about him, *but* his Beard : not a grain of Learning, and

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and about the same proportion of Prudence (*prater*).

13. The Day that *Cæsar* overthrew *Pompey* at *Pergamus*, in the secret and remote parts of the Temple, into which it is not lawful for any but the Priests to go, the Bells rung of themselves. The same thing happened at *Ptolemais* (*quò, prater sacerdotes, adire non licet*).

14. If any Business happen of more than ordinary Moment, we use not to commit the Management thereof to any, but Men of Experience and Skill (*non solemus nisi*).

15. She did nothing but lament her most afflicted Condition, and complain of the deceitful Practices of her Enemies (*nihil nisi*).

16. What is it to recollect one's self, but to rally the scatter'd and disorder'd parts of the Soul into their proper place? (*nisi* ἀλλ' ἢ).

17. When *Romulus* was snatcht up into Heaven, the Senators rul'd by turns. Upon this the Commons murmur'd, that their Slavery was multiplied, that a hundred Lords were put upon them for one: Nor did they any longer seem likely to endure any other but a King, and him too of their own making (*nec ultra nisi regem, & ab ipsis creatum videbantur passuri*).

18. She was perswaded that her whole Title to the Crown was upheld and strengthen'd by no other means but by the Power of the Bishop of Rome (*non aliunde quam*).

19. Whereas he used to eat out of Silver Dishes, this old Sibyl perswaded him to use none but Earthen Platters (*non alias quam*).

20. Nothing

The Rendring of the Particle But. 75

20. Nothing else remains, *but* quietly to prepare our selves for Death, and with blinded Eyes to receive the Blow (*quam ut*).

21. By their Colour and Cry, one might have taken those Birds for Pyles ; *but that* they were sixteen times as big (*nisi quod*).

22. *Romulus* creates an hundred Senators, either because that Number was sufficient, or because *there were but an hundred* that could be created Fathers. Without question they were call'd *Patres*, and their Descendants *Patricii*, out of Honour (*soli centum erant*).

23. In this Battle *Darius* lost an Hundred Thousand Men, *Alexander but* Five Hundred and Four (*omnino*).

24. Because *there were but two Days to the time when* he was to measure out the Army their Corn ; and because he was no more than eighteen Miles from *Biraete*, by far the greatest and most plentiful Town of the *Edui*, he thought fit to regard the Business of Corn, and turned off from the *Helvetians*, and made to *Biraete* (*omnino biduum supererat, quum*).

25. They resolved, *That but one* Religion was to be tolerated, lest Diversity of Religions amongst the *English* (a stout and warlike Nation) might minister continual Firebrands to Seditions (*non nisi unam*).

26. I would have the Discourse of a wise Man smooth, and flowing, like a River ; not impetuous, like a Torrent ; *not but that I would have him*, in some cases, to raise himself and mend his Pace (*non quod eum, &c. nolim*).

27. I

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27. I have thought expedient to illustrate Philosophy in Latin ; *not but that* Philosophy might be be learnt from Greek Treatises : But I have always been of Opinion, that our Country-men improve what they receive from the *Greeks* ; whatever I mean, they count worth the bestowing their Pains upon (*non quia non*).

28. He did *no sooner* appear, *but* he made his Innocence so manifest, that *Labymetus*, in extreme Displeasure and Indignation, commanded the false Accusers to be put to Death with most exquisite Torments (*Ut, &c. Statim*).

29. *No sooner* was the Marriage solemnized, *but* a bloody Tempest dispersed the fair Weather that was hoped for (*Nuptiis celebratis, illico*).

30. He was not gone far, *but* he was sent for back again. The Prince had not seen him, for that reason he was ordered to return (*cum*).

Sometimes cum is understood ; as,

31. I was *no sooner* return'd from *Paris*, *but* the good old Man my Father prest me earnestly to enter into some Course of Life that might probably advance my Fortune ; and after long Consultation, it was concluded I should be a Merchant (*vix dum*).

32. *Piso* was scarce gone out, *but* a flying Rumour was spread, that *Otho* was slain in the Camp ; anon, as in great Lyes it falls out, some affirm'd they were present, and saw it.

Note,

The Rendring of the Particle But. 77

Note, Commodum may be used in the Sense of
vix dum, with cum.

33. I had scarce wrote this Letter, *but* in came young *Aldus* with his Master. Nothing is more pleasant than that Child, nothing more ingenious (*commodum, cum*).

34. They are very Ceremonious and Attentive in their Worship. If they scratch their Head *with but a Finger*, they think the Fruit of their Prayer is lost (*vel digito*).

35. What Man living is there, *that* has *but* any Acquaintance with the Muses, that is, with Humanity and Learning, who had not rather be *Archimedes*, than *Dionysius*? (*qui modo*).

36. The Conditions of Peace were severe and hard, but such as these miserable and indigent Creatures, would have been contented with, *had they been but stood to* (*iis modo staretur*).

37. If you are defenceless, offer your Throat; *but if* you are defended with Armour of *Vulcan's* making, that is, with Fortitude, make Resistance (*fin*).

38. An ordinary Slave is rated at forty or fifty Crowns; *but if* he be Young, Beautiful, and have Skill in some Trade into the Bargain, the Price is as much again (*quod si*).

39. The shortest way to Glory is, for a Man really to be what he desires to be accounted; *but if* any think of obtaining a solid Reputation by Hypocrisie, they are mightily out of the way (*quod si qui*).

40. And

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40. And yet for all this, the Age was not so utterly barren of all Virtues, *but that* it yielded some good Examples (*ut non*).

41. I should in this place deplore the Down-fal of Eloquence, *but that I fear*, least I should seem to complain for my own sake only (*ni verear*).

42. A raw, unpractis'd Soldier, at never so slight a Wound, makes most lamentable Moans; *but* the experienc'd, and veteran one, only calls for the Surgeon to dress him (*at vero*).

43. *Democritus*, having lost his Eyes, could not, I grant, distinguish between White and Black; *but* Good, and Evil, Just, and Unjust, Honourable, and Base, Profitable, and Unprofitable, Great, and Small he could.

44. You have liv'd long enough for your self, I own, *but*, which is the chiefest thing, too little a while for your Country at least (*at, &c. patriæ certè, &c.*)

45. If you go away and leave *Bacchis* at our House, my old Master will immediately take her to be his Son's Mistress. *Ah, but Syrus*, nothing makes more against my Wedding than this (*At enim, &c.*)

46. Hear what he has to say. *Syrus*, Hear him? What should I hear him for? *But* let him speak *however* (*at tamen*).

47. Whether is easier to say, Thy Sins be forgiven thee? or to say, Arise and walk? *But that ye may know* that the Son of Man hath Power on Earth to forgive Sins (then saith he

to

The Rendring of the Particle But. 79

to the Sick of the Palsie) Arise, take up thy Bed, and go unto thine House (*Atqui at sciatis*).

ἴνα δὲ εἰδῆτε.

49. Most Men thought the *English* to have gotten Honour enough, yet others there were who thought these things had not recompenced the Damage they sustained. *But in truth England* reaped this Benefit from the Expedition, that from that time forward it feared Spain less (*verum enimvero*).

50. The Trees having once upon a time met to Anoint themselves a King, desired the Fig-tree to undertake the Government; *but the Fig-tree* verily said she would not leave her Sweetness, and take in Hand the Affairs of the Trees (*Ficus enimverò*).

51. *S.* I do not think Virtue sufficient to Happiness. *M.* *But truly* my Friend *Brutus* does; whose Judgment, without Offence to you be it spoken, I prefer before yours (*at Hercle*).

52. It is not my Duty to tell you, whatever is profitable for you to know. *Nay, but* it is your Duty (*immo verò*).

53. If you see any Man free from all Passions, will you make any question of calling him happy? *But* the wise Man is always so dispos'd; therefore the wise Man is always happy (*Atqui*).

54. *Cato*, and those who in *Africk* surrender'd themselves to *Cæsar*, were all under the same Condition; *but yet* the rest might perhaps have been blamed, if they had killed themselves, as *Cato* did (*Atqui*).

55. If

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55. If it be miserable to be absent from one's Country, all the Provinces are full of miserable Persons, out of which very few return into their own Land. *Ay, but* the Banish'd forfeit their Estates. What then? Has not enough been said of bearing Poverty with Patience? (*At*) Eodem modo Ἀλλὰ apud Græcos objectionibus convenit.

56. When you find an Unwillingness to rise early in the Morning, make this short Speech to your self: I'm getting up now to do the Business of a Man. Am I then out of Humour that I am going about that I was made for, and for the sake of which I was sent into the World? Or was I made only, to lay me down, and doze and batten beneath the Counterpane? *well! but in this, you'll say, there is more Pleasure.* Wert thou created then for Pleasure? I thought Action had been the End of your Being. (*At hoc magis oblectat*) Ἀλλὰ τὸ τοῦ ἡδονῆς.

57. *But* deaf People do not hear the Voice of the Harper; no nor the Screaking of the Saw, when it is whetting; nor the Crying of the Swine, when it's Throat is cutting; nor the Roaring of the Sea, when they desire to rest.

58. *Epicurus* has divided our Desires into those that are both Natural, and Necessary: Those that are natural, *but not necessary*: And those that are neither natural, nor necessary (*nec tamen necessaria*).

The Rendring of the Particle But. 81

59. *Antiochus* hath written in many places, that Virtue of it self can effect an happy Life, *but yet not the most happy (neque tamen).*

60. The looking upon Fencers playing a Prize, is wont to be accounted, by some, Cruel and Inhuman, and *I know not but* it may be so, as it is now used (*haud scio an*).

61. By this time the State of *Rome* was so strong, that it was a Match in War for any of the neighbour States; but for default of Women, its Grandour was *like to continue but the Age of a Man (hominis aetatem duratura).*

62. *Lucilius* says of *M. Crassus*, that he laugh'd *but once* all his Life-time (*semel*).

63. When it is Evening, ye say, it will be fair Weather : for the Sky is red. And in the Morning, it will be foul Weather to Day : for the Sky is red and lowring. O ye Hypocrites, ye can discern the Face of the Sky, *but can ye not discern the Signs of the Times?* (*temporum signa non potestis*) Particulam eleganter omitunt.

64. To write the same Things to you, to me indeed is not grievous, but for you it is safe (*neque me piget, & vobis, &c.*). *ἐμοὶ μὲν ἐκ ὀκνηδόν, ὑμῖν δὲ ἀσφαλές.*

C H A P. XXII.

The Rendring of the Particle By.

1. **R**ESolv'd, that *Cæsar* disband his Army *by* the sixth of *January*; if not, that he be look'd upon to act against the Commonwealth (*ante*).

2. The Waterman spoke to me to be at the Boat *by* three a Clock, unless I intended to lose my Passage.

3. They came to *Elim*, where there were twelve Springs of Water, and seventy Palm-trees: There they encamped *by* the Waters (*ad*) h. e. *juxta*. 'Επι.

4. The same Day went Jesus out of the House, and sat *by* the Sea-side (*apud lacum*). Παρὰ τὴν θάλασσαν.

5. Behold, a Sower went forth to sow. And when he sowed, some fell *by* the Way-side, and the Fowls came and devoured them up (*ad viam*). Παρὰ τὴν ὁδόν.

6. *Diogenes* order'd himself to be flung out unburied; then said his Friends, What, to the Birds and wild Beasts? By no means, sure, said he, but lay my Stick *by* me, that I may drive them away. How will you be able, say they, for you will not be sensible? What harm then will the tearing of the Beasts do me, if I am sensible of nothing? (*propter*).

7. Entring

7. Enttring into a Ship of *Adramyttium*, we lanch'd, meaning to Sail by the Coasts of Asia, one *Aristarchus* a Macedonian of *Thessalonica* being with us (*secundum Asia loca navigaturi*).

μέλλοντες πλεῖν τὰς κατὰ τὴν Ἀσίαν τόπους. Πλεῖν τόπους, *navigare loca, quomodo Virgilius*;

—— *Tyrrhenum navigat aquor*. Sic πλέω τὴν θάλασσαν, *navigo mare, dixit Demosthenes*. τόπους, *loca, id est, μέγαν, partes, maris nempe. Grotius*.

8. The Daughter of *Pharaoh*, as she was bathing, saw the Chest among the Flags, and sent one of her waiting Maids that were walking by the River side to fetch it (*secundum flumen*).

9. In what Condition your Affairs are, which is not the best, we are abundantly inform'd by your Letters, bearing Date the 27th of December (*ex*).

10. Life is to be measured by Action, not by Time; a Man may die old at thirty, and young at fourscore. Nay, the one lives after Death, and the other perish'd before he dy'd.

11. You judge of the Strength of Virtue, by the Softness of others, and perhaps by your own, not by Virtue it self.

12. After forty Days, or thereabouts, being almost starved, they came out of their lurking Holes, scarce knowing one another by their Faces (*de facie*).

13. 'Tis a reverend thing to see an antient Castle or Building not in decay; or to see an old tall Timber-Tree sound and perfect. How much more to behold an ancient noble Family,

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uninjur'd by the Waves, and Storms of Time
(*a Fluctibus, &c. illasam.*)

14. *Scipio, by reason of his Alliance to Pompey, thinks he shall share the Armies with him*
(*pro*).

15. *The Son of the former Africanus, by reason of the Weakness and Indisposition of his Body, could not so well tread in the Steps of his Father, as his Father had done in those of his Grandfather* (*propter infirmitatem valetudinis.*)

16. *Men, whose Ancestors are not noble, if they take a Course to attain to true Nobility by their own Industry and Virtue, are not inferiour to Men of the noblest Descent*
(*per*).

17. *I was in the City of Joppa, praying, and in a Trance I saw a Vision, A certain Vessel descend, as it had been a great Sheet, let down from Heaven by four Corners ; and it came even to me* (*quatuor capitibus demissum*).
τέσσαρτιν ἀρχαῖς καθιζέμενον.

18. *When Eschines, by way of Reproach, objected to Demosthenes, That his Orations smelt of the Lamp. Indeed, (says Demosthenes) there is a great Difference between the Things you and I do by Lamplight* (*per contumeliam*).

C H A P. XXIII.

The Rendring of the Particle Either.

1. **N**One of them imitate the Gravity either of his Words or Sentences ; but when they have uttered a Parcel of good for nothing lame disjointed Stuff, they presently think themselves the true genuine Sons of *Thucydides* (*Hujus nemo neque verborum, neque, &c.*)

2. Many turbulent and exasperated Persons, made no end, either at home, or abroad, of acting perfidiously, and raising new Disturbances (*neque domi, neque*).

3. He said, that he had many times been a Revenger of his own just Grief, whereof he repented ; but of another Man's he would never be, either by *Intreaty*, or Reward (*nec prece, nec*).

4. Cities could not have been either built, or frequented without a Community, and Society of Men.

5. There never were either greater Debts in the City, or better, or more easily paid.

6. If you cannot either plead Causes, or harangue the People, or lead an Army ; yet you can be Just, Faithful, and Temperate (*non poteris sine*).

C H A P. XXIV.

The Rendring of the Particle Else.

1. **W**Hat is Fortitude *else* but a Disposition of Mind, both firm in confronting Danger, and free from all Fear (*aliud*).
2. In Truth it is very properly call'd a Bed-chamber ; for there is only a Bed in it, and nothing *else* (*præterea*).
3. If *no one else* follows, yet I will go with the Tenth Legion only, of whose Fidelity I doubt not (*præterea nemo*).
4. Since Life is so short, *what should we do else, but live* (*quid aliud quàm?*) ἄλλο τι ἢ ;

C H A P. XXV.

The Rendring of the Particle Even.

1. **H**E shall be great in the Sight of the Lord, and shall drink neither Wine nor strong drink; and he shall be filled with the holy Ghost, *even from his Mother's Womb* (*jam ab utero matris*) ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. Ἐκ κοιλίας pro ὅτ' ἐκ κοιλίας id est, *ab eo tempore quo erit in utero.* Ἐτι αὐτὸς παρέλκει [*abundat*], ut sæpe apud græcos Scriptores; aut idem valet quod Latina vox, quæ ex Græca derivari videtur, *etiam.* Grotius.

The Rendring of the Particle Even. 87

2. Many times the Remembrance *even* of past Delights is accompanied, either with Shame, or with Trouble of Conscience (&).

3. The Force of Conscience, *not even the worst of Tyrants* have been able to extinguish within themselves, when they most of all desired it, as appears by divers Examples (*nec pessimi Tyranni*).

4. The Power of Justice is so great, *that not even those* who are fed by Villanies and Wickedness, can live without some part of it (*ut nec illi quidem*).

5. Let Complaints, *that are not even then likely to be acceptable*, when perhaps they shall be even needful; be banisht from the Beginning at least of so great an Enterprize (*ne tum quidem grata futura*).

6. There was a bloody Battle upon this Plain, where the Roman Army were superior by the Strength *even* of their Foot, but with their Cavalry, which was lately increas'd, had exceedingly the better (*ubi & peditum quidem robore, cæterum equitatu plurimum valuit*).

7. What can be more dangerous to the Honour of any Man, than to set his Value at such a rate, and to extol him so extravagantly, that he can never be able to bear the Tryal, *even* of impartial Judges? (*vel*).

8. We see all the World flatter themselves in their Strength, Beauty, nay, *even* (as some have noted) in their very Statures; the lowest Men scarce believing, but that they are tall enough.

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9. It rain'd *even from Morning to Night*, without the least intermission (*abusque mane*).

10. For this Entertainment, he sent for Fish, *even from the Ocean* (*Oceno abusque*) suo ablativo postponitur abusque.

11. This is the Will of God, *even your Sanctification*, that ye should abstain from Fornication (*sanctificatio vestra*) subauditur, *scilicet, nempe. ὁ ἁγιασμός ὑμῶν*.

12. This is the Victory that overcometh the World, *even your Faith* (*fides vestra*).

C H A P. XXVI.

The Rendring of the Particle Ever.

1. **W**Hatsoever Pains and Study is spent upon things worth knowing, is deservedly commended (*quod operæ curæq;*)

2. *From that time ever since*, it is incredible how much the Trade of Merchants hath flourished amongst the *English* (*Jam inde*).

3. Press me not to leave you, for *whithersoever you go*, I will go; where you lodge, I will lodge; thy People shall be my People, and thy God my God; we will have the same People in common, and the same God in common (*quo tu cunque*).

4. *M.* I must require of you a Disposition of Mind, not resolv'd against Conviction. *S.* That you shall be sure to have. For as I did yesterday,

The Rendring of the Particle Ever. 89

day, so now will I follow Reason *whithersoever* she shall lead me (*quo ea me cunque*).

5. No Quantity of Knowledge, *how great soever*, swells the Mind, since nothing can fill the Soul but God (*quanta quanta fit*).

6. This, *whatever it be*, is the very thing, which is meant by the Word Deity, or God (*qualecunque tandem fit*).

7. He believ'd Innocence of Heart, and Integrity of Manners, was a Guard strong enough to secure any Man in his Voyage through this World, in what Company *soever* he travell'd, and through *what* Ways *soever* he was to pass (*qualiscunque, qualis qualis*).

8. These, and such like things, *howsoever* they may hereafter be censur'd or judg'd of, I shall not for my part greatly regard (*utcunque*).

9. *Whatever Epicureans* think otherwise, as I know there are a great many superficial ones that do, must needs lose their Cause (*si qui Epicurei*).

10. *Whosoever* will not receive you, when ye go out of that City, shake off the very Dust from your Feet for a Testimony against them.

11. Beloved, thou dost well, *whatsoever thou dost* to the Brethren, and to Strangers (*si quid, [quicquid] facis*) ὃ ἐὰν ἐργάζῃ.

12. An Angel went down at a certain Season into the Pool, and troubled the Water: *Whosoever* then first after the troubling of the Water stepped in, was made whole of *whatsoever* Disease he had (*sanus fiebat a quocunq;*

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quocunque detineretur morbo. Sanus evadebat quocunq; tandem teneretur morbo) ὃ δὲ δῆποτε κατέχετο νοσήματι.

13. They resolved, That Amity was to be held with the Spaniard, by any means whatsoever, and the ancient League with the House of Burgundy confirmed (*quoquo modo*).

14. Because certain publick Sacrifices had been usually executed by the Kings themselves in their own Persons; that they might not find the want of Kings in any respect whatever, they create a King-Priest (*ne ullibi Regum desiderium esset*).

15. As soon as the King had Intelligence of these Things, now if ever being filled with Anger, he took it in high Disdain, that the Scots, that owed their Liberty and Tranquillity to him and the English, had broke the Peace, and invaded the English in England (*si unquam alias*).

16. If you intend to oblige my Master by this Kindness, tell me; but if not, tell me however, that I may go some other way (*nibilo secius*).

17. Had a truly wise Man Giges his Ring, he would not think himself ever the more priviledg'd to do an ill thing, than if he had it not (*nihil plus sibi licere putet*).

18. M. does the fear of Death ever give you anxious Thoughts? S. No more than the Day of my Nativity (*num quando*).

19. A single Life has ever had the Face to contend with a married State for Happiness (*nunquam non*.)

20. No-

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20. Nothing was softer than Pompey's Face :
He ever blusht before many ; I mean at Assemblies.

C H A P. XXVII.

The Rendring of the Particle Every.

1. **T**HEY say 'tis observ'd in the Low-Countries, that, every five and thirty Years, the same sort of Weather constantly returns : For instance, great Frosts, great Inundations, great Droughts ; and the like (*singulis septenis lustris*).

2. As we have many Members in one Body ; so we being many, are one Body in Christ, and every one Members one of another (*singuli autem alter alterius membra. Et invicem alii aliorum membra*) ; ὁ δὲ καθ' ἑῖς, ἀλλήλων μέλη. Καθ' ἑῖς *construitur hic cum plurali κατὰ σύνθεσιν [per constructionem res non voces spectantem]*. Grotius.

3. When this was noised abroad, the Multitude came together, and were confounded, because that every Man heard them speak in his own Language (*quod eos sua quisq; vernacula, &c.*).

4. Take ye up every Man a Stone upon his Shoulder, according to the Number of the Tribes of the Israelites (*singulos lapides in, &c.*).

5. Sampson caught three hundred Foxes, and turning them Tail to Tail, puts a Torch between every two Tails, and when he had set them
on

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on fire, lets the Foxes loose into the standing Corn of the *Philistines* (*singulas faces binis caudis interponit*).

6. *Cæsar* set a *Legate* over every *Legion*, that every one might have them, as *Witnesses* of his *Manhood* (*singulis legionibus singulos legatos*).

7. *Chios* is full of *Partridges*, where they lodge with the *Inhabitants* under the same *Roof*. Almost every *Country-man* breeds more or less of them (*Agrestes pœnè singuli*).

8. The *Names* of the *Sons* of *Israel*, that with *Jacob* came into *Egypt* with every *Man* his *Family* are these (*cum singulis familiis*).

9. The *Strength* of all *Sciences*, like the old *Man's* *Faggot*, consists not in every *single Stick*, but in all them united in the *Band* (*in singulis bacillis*).

10. A running *Oration*, like a rapid *Stream*, carries many things of every kind before it, but with such *Violence*, that there is no laying hold of any thing (*multa cujusquemodi*).

11. Who remembers not how turbulent a *Time* it was, and what frightful *Rumours* were spread in every place (*ubique locorum*).

12. Every *Man* has his particular *Delight*. As for me, my *Pleasure* lies in wise *Thinking*, and reasonable *Desires*: Give me a sound and a sober *Understanding*: A *Temper* that never falls out with *Men*, or *Accidents*: That takes all *Things* with good *Humour*, computes rightly upon their *Value*, and puts them to the *Uses* they are fit for (*Alia oblectant alios*).

Εὐφραίνει ἄλλον ἄλλο.

The Rendring of the Particle Far. 93

13. It came to pass afterwards, *that he went through every City and Village, preaching, and shewing the glad Tidings of the Kingdom of God: And the Twelve were with him (ut vaderet oppidatim & pagatim).* κατὰ πόλιν καὶ κατὰ κώμην

14. I thank my God upon every remembrance of you, always in every Prayer of mine for you all making request with Joy (*quotiescunque vestri venit in mentem*).

C H A P. XXVIII.

The Rendring of the Particle Far.

1. **T**Hese Words were so far from moving any one at all, that the Embassadors had like to have been violated; and an Army was immediately sent against the Romans (*adeo nihil moverunt quenquam*).

2. He was so far from being greedy of Money, that he made no other use of it, than to free his Friends from Dangers and Inconveniences with it (*Adeo non*).

3. He was so far from being superstitious, that he despis'd those many Sacrifices and Temples in his own Country; so far from being fearful with respect to Death, that he was slain in Battle in the Service of the Publick (*ita non*).

4. Do not, O King, do any thing against thy Servant David, who is so far from having done

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done any thing against thee, that he has even done thee great Service, as having to the extreme Hazard of his own Life, conquer'd the *Philistines*, and got so signal a Victory for all the *Israelites* (*tantum abest ut*).

5. Queen *Elizabeth* was so far from giving way to any Suspicion against her People, that she was many times used to say, That she could believe nothing of her People, which Parents would not believe of their Children (*tantum aberat, ut*).

6. Had there not been continual Wars between *England* and *Spain*, you would have been so far from possessing those Towns, that you would hardly be safe at *Paris* it self.

7. I'll make out, if I am able, that Death is so far from being an Evil, that it is a Good (*non modo non, sed etiam*).

8. *Atticus* his sitting still, and being of neither Side, was so acceptable to *Cæsar*, that when he was Victor, and commanded Money from private Persons by Letter, he was so far from molesting him, that he deliver'd him up his Sister's Son out of *Pompey's* Camp (*non solum non, verum etiam*).

9. They are so far from being ashamed of the Meanness of their Original, that they even glory in it, and value themselves the more, the less they are indebted to their Ancestors (*eo etiam gloriantur*).

10. We shall, I hope, maintain our Authority in the Senate, as far as is possible, in this so perfidious, unjust an Age (*ut potest*).

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11. Do you think that we neglect your Safety and Security, or have a mind to infringe your Liberty? *Be it far from us (Absit).*

12. *That be far from thee* that thou shouldest slay the Good with the Evil, and make no Difference between the Righteous and Unrighteous (*Absit*).

13. Of all the Virtues of the Mind, Goodness is *far the most excellent*, it being the Character of the Deity: And without it, Man is a busy, mischievous, wretched thing (*facile primas obtinet*).

14. He was not unlearn'd in the Profession of the Law, *as far as* Learning is acquir'd by the meer reading of Books (*quatenus quidem*).

15. If Governours be such as do by no means answer their Character, nor take the Care that becomes them; though we are not bound to vindicate their Errours, or their Wickedness, yet even in such Cases we are oblig'd to pay them all that is due to the Dignity of their Post; we must shew them all fit Deference and Respect, and comply with their Commands, *as far as may be consistent with a good Conscience (quod cum, &c. fiat).*

C H A P.

C H A P. XXIX.

The Rendring of the Particle For.

1. **T**HIS Eagle I have, both living, for *many Years toge her*, with great Care defended, and now dying with the same Fidelity I restore it to *Cæsar*, (*multos per annos*).
2. He has all along so manag'd Affairs, that he has for *many Years* been able to enjoy a profound Peace, in the midst of Wars, thundering on every side (*multis ab annis*).
3. The Lord being offended by the *Israelites*, put 'em under the Power of the *Midianites* for seven Years (*septennio subjunxit*).
4. It was decreed, that there should be a Supplication for *five Days*, and that a hundred and twenty large Victims should be sacrific'd (*quinque dies*). h. e. *per quinque dies*. Sic unum diem supplicatio apud Livium.
5. Mass, which had not been permitted in *Scotland* for *these ninety Years* past, he commanded to be celebrated (*jam nonaginta annos*).
6. From my Grandfather's Death I had reason to apprehend the Stone, and from my Father's Life the Gout, *who has been for these many Years*, and still continues much afflicted with it (*qui multos jam annos graviter eo laborat*).
7. Even the very Men, whose Villanies seem to be winked at for a time, are wont at last to pay for them, and that with use (*ad tempus*).

8. *Cæsar*

8. *Cæsar* sends for the Man to him; tells him what he finds fault with in him; lays before him, what he himself understands, and what the State complains of; advises him for the time to come to avoid all Suspitions. What's past he forgives, he says, upon account of his Brother (*ut in reliquum tempus*).

9. Tamed with this Defeat, they send Orators to *Rome* to sue for Peace. They are amerc'd Part of their Country, and a Truce is granted them for an hundred Years. L. 1. 35. (*in*).

10. We desire you would take care that the said Money may be distributed equally to the most necessitous; to the end that, tho' the Sum be but small, yet they may have something to refresh and revive them for the present, till we can afford them a more plentiful Supply (*in presenti. In presentia. Impræsentiarum*).

11. *Ormond* lays all waste, far and near, drives away the Enemy's Cattel, and gives them for Booty to his Soldiers (*in prædam*).

12. *Cæsar*, taking the same Men for Guides that came with the Message, sets out at Midnight to the Relief of the Town (*iisdem ductibus usus*).

13. *Brutus*, by a Decree of the Senate, propos'd to the People, that all the Race of the *Tarquins* should be exil'd: He created *P. Valerius* for his Colleague, by whose Assistance he had driven out the King (*Collegam sibi*).

14. To the Informer was given him for his Reward a Piece of Money out of the Treasury, his

H

Liberty

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Liberty, and the Freedom of the City (*Præmi-um indici*).

15. In those Days *Darius*, the *Persian* King, resolving upon a War with the *Scythians*, built a Bridge upon the River *Ister*, for the passing over his Army (*quâ copias traduceret*).

16. Because there had been an Alarm the Night before in *Cæsar's* Camp, they took it for an Argument that there could be no stealing out, without being perceived (*argumenti sumebant loco*).

17. The Queen of *England* granted Liberty to the *English*, to hold all *French* Men for Enemies as long as they should detain *Calice* (*hostium loco*).

18. The Ship sticking upon a Rock, which was hid under Water, stuck there for the space of seven and twenty Hours, being given for lost by all (*pro deplorata ab omnibus habita*).

19. The *Greeks* are not only to be commended, for striking out of themselves the noblest Arts; but also for preserving and retaining them long. Infomuch, that when *Greece* was utterly subdued in all other Respects, the Empire however of Letters still continued with her, and the *Romans* were forc'd to return thither for Instruction, from whence they had departed Conquerours (*quod extuderint*).

20. No Man does a Wrong for the Wrong's sake, but thereby to purchase himself Profit, or Pleasure, or Honour, or the like. Therefore why should I be angry with a Man, for
loving

loving himself better than me (*quod se potius, &c. diligit ?*).

21. I see 'tis both an old, and an usual thing, for new Writers still to fancy that they shall either in Matter bring something more certain, or in the Art of Penning out-go rude Antiquity (*dum novi semper scriptores credunt*).

22. Were you satisfied in the Point at last? So fully, that I was asham'd of my self, for having in the least doubted of it, the whole Matter was so plainly laid before my Eyes (*qui addubitaſsem*).

23. They rated and blamed the Belgæ, for having surrendred themselves to the People of Rome, and abandon'd the Bravery of their Progenitors (*qui dedidiſſent*).

24. Antiochus was seiz'd with an incurable Pain of the Bowels, and sore Torments of the inner Parts, for having tormented other Men's Bowels with so many and such unheard of Torments (*qui cruciaverit*).

25. Let him be burnt with Fire, for violating the Covenant of God, and committing Wickedness amongst the Israelites (*qui Jehova fœdus violaverit*).

26. Certainly he is with reason call'd Jacob, for he has supplanted me now twice: First he took away my Birthright, and now he has intercepted my Blessing (*qui ſupplantaverit*).

27. A certain Lacedæmonian, whose Name is not so much as deliver'd down to us, made so slight of Death, that when he was going to Execution, and upon his looking pleasantly, an Enemy of his said to him, dost thou despise

the Laws of *Lycurgus*? He answer'd, Nay, I am mightily oblig'd to him, for putting such a Fine upon me, as I am able to discharge, without borrowing, or shifting Creditors.

28. So thick are the Tidings brought us of the Success of your Arms against the *Turks*, that there is nothing wherein we have more frequent Occasion to employ our Pens, than in congratulating you for some signal Victory (*de*).

29. They were most distressed for Corn, wherefore sending Ambassadors to *Cæsar*, they desired Help of him (*maxime à re frumentaria laborabant*).

30. The Winds were not one jot the kinder for the Presents we had made them, but tore our Cordage and threw down our Sails (*muneribus*).

31. Some Men love Business for the Profit, as Hirelings the Work for the Wages; others for Honour; for while they are in Action, they live in the Eyes of Men, and refresh their Reputation, which otherwise would wear off (*Honoris ergo*). sic apud *Virgilium*,

————— *Illius ergo*
Venimus, & magnos Erebi tranavimus amnes.

32. Death is so far from being an Evil, that nothing is a greater Good; for we shall be either Gods, or with the Gods (*siquidem*).

33. 'Twas observable, that one who was so great a lover of Peace, should be so happy in War. For his Arms, either in foreign or civil Wars,

Wars, were never unfortunate; neither did he know what a Disaster meant.

34. Behold, thy Cousin *Elizabeth*, she hath also conceived a Son in her old Age; and this is the sixth Month with her who was called barren; *for with God nothing is impossible* (*Adeo nulla res est, quam Deus facere non possit*).

35. Now the Birth of Jesus Christ was on this wise: *For whereas* his Mother *Mary* was espoused to *Joseph*, before they came together, she was found with Child of the Holy Ghost (*Cum enim esset desponsa*) *Μηστουθειας* *ἡ*, &c. *Il- lud* *ἡ* [enim] *hic* abundat, ut *Lucæ* 12. 58. & alibi. Donatus ad prologum *Andriæ*: nam incipiendi vim habet modo. ubi illud *Virgilii* ad fert,

Nam quis te juvenum confidentissime nostras

Iussit adire domos? Grotius.

36. A Bishop must be one that ruleth well his own House, having his Children in subjection with all Gravity; *For if a Man know not* how to rule his own House, how shall he take care of the Church of God? (*Quod si quis nescit*)

Ἐὶ δὲ πρὸς τὸν δῆλον, &c.

37. The Images you took care to buy me, are landed at *Cajeta*. I have not seen them, for I have not been a liberty to leave *Rome* (*ne- que enim*).

38. I am chiefly concern'd for this, that they should so despitefully combat one against another,

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ther, and with so much danger to the Interests of the Protestants (*id doleo*).

39. *Be careful for nothing* : But in every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God (*Nihil este solliciti*). Μὴδὲν μεριμνᾶτε.

40. When he had looked round about on them with Anger, *being grieved for the hardness of their Hearts*, he saith unto the Man, stretch forth thine hand ; and he stretched it out : and his Hand was restored whole as the other (*eorum animi callum dolens*).

41. *Niobe* is feigned to have been turn'd into Stone ; I suppose *for* her eternal Silence in Sorrow. *Hecuba* on the other side, *for* the Bitterness of her Spirit, and snarling Rage, they feign to have been transform'd into a Bitch (*propter*).

42. Let us look unto *Jesus* the Author and Finisher of our Faith, who *for the Joy that was set before him*, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God (*pro posito sibi gaudio*). ἀντὶ τῆς περκειμένης αὐτῷ χαρῆς. ἀντὶ *pro* ἔνεκα. Sic quod, *Matth.* 19. 5. ἐστὶ ἐνεκεν τούτου, *propter hoc*, id ipsum est ἀντὶ τούτου, *pro hoc*, *Ephes.* 3. 31. *Grotius*.

43. He sought to see *Jesus* who he was, and could not *for the Press*, because he was little of Stature (*præ hominum turba*). Καὶ ὡς ἡδύνατο ἀπὸ τοῦ ὄχλου.

44. A certain *Lacedemonian* upon a *Persian's* saying at a Conference in a vapouring manner,
Ye

Ye shall not be able to see the Sun for the multitude of our Darts and Arrows; answer'd, Then we will fight in the Shade.

45. The Oxen that were driving away low'd for want of their Fellows that were left behind (*ad desiderium*) *h. e. præ, propter*.

46. Mourning, and the other Diseases of the Soul are from Conceit, and voluntary, and taken up for this Reason, because it seems fitting so to do (*ea reque suscipiuntur*).

47. Zenocrates was the most rigid and severe of all the Philosophers; and for that very reason noted and eminent (*ob eamque rem ipsam*).

48. For this Cause shall a Man leave Father and Mother, and cleave to his Wife: And they twain shall be one Flesh (*Propterea*)
"ΕΥΚΕΝ ΤΕΤΕ.

49. Afrainus and Petreius, to hinder the Work, bring their Forces to the Foot of the Hill, and provoke Caesar to Battle, nor for all that does he break off the Work (*neque idcirco*).

50. The Women, and such as for Age seem'd unfit for the Field, they lodged in a Place that was unaccessible to the Roman Army, because of Bogs and Fens (*per*).

51. These Things being speedily dispatch'd, he himself, as soon as he could for the time of the Year, goes to the Army.

52. Let the Academicks, and Peripateticks fight it out for me, who am no farther oblig'd, than to enquire where the greatest Appearance of Truth lies (*per me decertent licet*).

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53. *Curio* is not wanting to the Business, nor did even the Soldiers, *for Men tired*; nor the Horse, *for so few*, want Inclination and Courage to fight (*ut defessis: ut tam paucis*).

54. The Town, *for those Countries*, is a decent one, and pretty well inhabited (*illis gentibus*).

55. He had a diligent and industrious Father, and, *for those times*, rich, and a great lover of Learning (*ut tum erant tempora*).

56. *Zenocrates*, when Ambassadors from *Alexander* had brought him fifty Talents, which was a very great Sum *for those times*, especially at *Athens*; carried their Excellencies along with him into the Academy to Supper; set before them no more than what was just enough, without providing any thing extraordinary. The next Day when they asked him, whom he would have the Money paid to; *What*, says he, *did you not understand by yesterdays short Meal, that I need no Money?* (*temporibus illis*).

57. Go not to Law with a Judge; for Judgment will be given *for him* (*secundum*).

58. This rash deposing of a Queen, the *French King* took very ill, and began to favour those who stood up *for the Queen* (*à*).

59. To thee, *Jupiter Stator*, I here vow a Temple, *for a Memorial to Posterity*, that by thy manifestly propitious Help this City was preserv'd (*quod monumentum sit posteris*).

60. A Peace at last being made with the Consent of all their Neighbours; they pitch upon this Place *for their Habitation* (*sibi domicilio*).

61. These

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61. These Things were deliberated, but without Success; *for the Scots of the English Faction utterly rejected the Conditions (cum).*

62. *Eli* falling from his Seat upon his Back died, his Neck breaking; *for he was a Man both old and heavy (quippe homo).*

63. They sat by him upon the Ground seven Days, and as many Nights, no one speaking any thing to him : *For why, they saw how great the Weight of his Grief was (quippe, qui viderent).*

64. When he putteth forth his own Sheep, he goeth before them, and the Sheep follow him : *for they know his Voice (quippe cujus, &c.) agnoscant).*

65. We know that when we shall appear, we shall be like him ; *for we shall see him, as he is (utpote quem cernemus).*

66. These held it the wisest Course, *for the Queen* to intermeddle no farther in the *Belgick* Affairs ; but to fortify her own Kingdom, to gather Money, to furnish her Navy with all sorts of Provisions, and maintain the ancient Military Discipline of *England (si Regina).*

67. What *Greek* Rhetorician ever borrow'd any thing of *Thucydides*? Yet all Men praise him : I confess it ; but as a wise, severe, grave Relater of Things done : *Not for a Pleader of Causes at the Bar, but a Reporter of War in History.* So that he was never reckon'd an Orator ; *nor* if he had never written a History, had his Name therefore not been extant, being

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a Man of Honour and Nobility (*non ut in judiciis versaret causas, sed ut, &c. narraret*).

68. He offer'd his Throat of his own accord to his Murtherers, bidding them do their Pleasure, and strike, if they thought it *for the Good of the Common-wealth* (*è republica*).

69. There wanted not some, who thought it would be *for the Interest* of Religion, and of both Kingdoms, if she died without Issue (*in rem*).

70. There may be numberless Instances given of Men, who in some Things have been altogether useles, and yet in others have had such a vigorous, and successful Faculty, as if they had been born, and form'd *for* them alone (*ad*).

71. The Senate approves the Business of sending Ambassadors; but there were none found to be sent; and *every body* for his Particular refus'd that Charge of Embassage for Fear (*pro se quisque*).

72. *For the most part* we set our selves to do Wrong, that we may compass those Things which we strongly desire (*Maximam partem*).

73. *For our parts* we make no question, but that induc'd by your Religion, your Justice, your Integrity, rather than by our Intreaties, you will give that Judgment which is just and equal, and truly becoming your selves (*Nos quidem*).

74. The People flock'd to Aaron, pressing him to make them Gods to go before them; *for as for Moses they knew not what had befallen him* (*nam Mosis quidem quid acciderit, se nescire*).

75. What

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75. What is more ugly than *Achilles* in *Hom-mer*? What than *Agamemnon* in their Quarrel? For as for *Ajax*, him Anger brought to Phrensie and Death (*Nam Ajacem quidem*).

76. *Alcaus* a Man of try'd Courage in the Republick, what hath he written of Love? For as for *Anacreon*, his whole Poesie is amorous (*Nam Anacreontis quidem*).

77. Shall I run over all the Parts of the *Epi-curean* Doctrine, or confine my self to the Topick of Pleasure, the Point in Controversie? C. As you please for that (*Tuo verò id quidem arbitrato*).

78. *Marinus* was wont to say, That he could not hear the Cry of the Laws for the Clashing of Arms. Nay, the modest *Pompey* himself presum'd to say, For me to think of Laws, that am arm'd? (*ut cogitem*).

C H A P. XXX.

The Rendring of the Particle From.

1. **O**Ver the River *Sicoris* he made two Bridges, distant one from another four Miles: Over these Bridges he sent his Men to Forage (*inter se*).

2. Man differs much more from all other living Creatures, than the Kinds of other Creatures differ from one another (*inter se distant*).

Their

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3. Their Punishment was the more remarkable, for that the Father, by virtue of his Office, was bound to see Execution done upon his own Children: And *he who ought to have been removed from being a Spectator*, was forc'd to be the Principal Actor (*qui spectator erat amovendus*).

4. Even from the very Beginning, *Faustulus* had conceived Hopes, that a Royal Off-spring was educating at his House (*Jam inde ab initio*).

5. *Æneas*, to win the Hearts of the *Aborigines*, call'd both Nations *Latins*. And from that time forward the *Aborigines* were not inferior to the *Trojans* in Affection and Loyalty towards their Prince *Æneas* (*nec deinde cessere*).

6. *Ætruria* was so strong, that it had already fill'd not only the Inland Parts, but the Sea Coasts also, even from one End of Italy to the other, from the *Alps* to the *Sicilian Streights*, with the Renown of its Name (*per totam Italiae longitudinem*).

7. The Case of a Man that is in present Calamity, is different from his who desires only an Advancement of his Fortunes (*Alia causa est ejus, &c. et ejus*).

8. When the Ambassador is come to the Borders of those, from whom Restitution is demanded, with Head veiled he speaks thus (*unde res repetuntur*).

9. If we are not sufficiently instructed by Terrestrial Creatures, let us pass over to the Birds, those aerial Travellers, that we may learn even from them our Duty (*ut vel inde*).

10. He

The Rendring of the Particle From. 109

10. He translated from the Greek, what Plato had discours'd upon the Subject of a good and happy Life (*De Græco convertit*).

11. Whence do you come? *S. From the Soldier's (a milite).*

12. As I was coming from your House, I met Myfis with a Child in her Lap (*à vobis*).

13. We were not come to such a degree of Luxury, as to fetch Pearls from the Indies (*ut in Indos peteremus*).

14. Who would not wonder, that a Tree, for the sake of its Shade only, should be fetch'd from the Chinese (*ad Seras peti?*)

15. The Pharisees, and all the Jews, except they wash their Hands oft, eat not, holding the Tradition of the Elders. And when they come from the Market, except they wash, they eat not (*Item a foro*) καὶ ἀπὸ ἀγοῶν. Supple γινόμενοι, *venientes*. Grotius.

16. Servants, be obedient to them that are your Masters, according to the Flesh, with fear and trembling, in singleness of Heart, as unto Christ: Not with Eye-service as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart (*Dei voluntatem obeuntes ex animo*) ποιῶντες τὸ θέλημα τῷ Θεῷ ἐκ ψυχῆς.

CHAP.

C H A P. XXXI.

The Rendring of the Particle How.

1. **I**F 'tis common to be touch'd with things rare, *how comes it* that we are so little touch'd with Virtue? (*qui fit*).

2. I never had the Happiness to see Germany; wherefore pray do not think much to relate, *how* they treat Strangers in their Inns (*quibus modis*).

3. Architas being in some Heat against his Bayliff, said, *How* would I have order'd you were I not angry? (*quo te modo*).

4. Moses related to his Father-in-law Jethro, *how the Lord* had treated Pharaoh and the Egyptians, for the sake of the Israelites (*quibus Jehova modis*).

5. Hearken now a little, and I'll tell you, *how* you may do this (*quâ*) *h. e. quâ viâ, ratione quomodo*, Πῶς πῶς.

6. The Wind so dispers'd the Flame, that at once the Rampart, the Testudo, the Tower, and the Engines took Fire, and were consumed, before it could be discovered *how* it had happened (*quemadmodum*).

7. The Prophet Daniel tells us, *how* the Babylonians expell'd Nebuehadnezzar out of human Society, and made him graze with the Beasts, when his Pride grew insufferable (*ut expulerint*).

The Rendring of the Particle How. III

8. *How* religious does Affliction make Men! in Prosperity we neither think of God, nor Saint (*ut*).

9. He writes him word, *how* he was banish'd among the *Persians* by his Grandfather; *how* he commanded him to be murther'd when an Infant; *how* by his Means he was preserv'd (*ut*) *h. e. quomodo, qua ratione.*

10. He was also a Poet. How good, is nothing to the Purpose; for in that sort of Pretenders, *I know not how*, more than in others, every one thinks his own a Beauty. So stands the Case, you like yours, and I mine (*nescio quo pacto*).

11. The very Consideration of what is be- seeming our Patience, our Courage, our Gal- lantry of Mind, not only checks a Man's Com- plaints, but does, *I know not how*, alleviate the very Pain itself of any Evil.

12. In Praises or Panegyricks, those Things that are done with a Bravery of Mind, and have something of extraordinary Courage in 'em (*I know not how*) we commend in a nobler and loftier Strain, than we do any thing else (*nescio quomodo*).

13. Let *Epicurus* talk *how he will*, I under- stand his Drift (*quoquo modo*).

14. It is hard to express, *how much* Courtesie and Affability win the Affections of People (*quantopere*).

15. Riding about through the Ranks of armed Men, drawn up on both Sides her, *in- credible is it how much* she encouraged the Hearts of

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of her Captains and Soldiers by her Presence and Speech to them (*incredibile quantum*).

16. *Wonderful it was to see, how much this News of Proculus's was credited, and how much the miss of Romulus was mitigated both among the Commons and the Army, after they were made to believe he was immortal (Mirum, quantum Proculo nuncianti hæc fides fuerit).*

17. He encreased the Number of Senators, by chusing the Principal of the Equestrian Order. 'Twas wonderful how much good this did towards the Concord of the City, and the knitting the Hearts of the Commons to the Nobles (*Id mirum quantum profuit ad*).

18. *How much this conduced to the Safety of all Greece, may be easily gather'd from the Persian War (Id quantæ salutis fuerit).*

19. Our Bodies are made out of the Earth; and therefore how firm and solid soever they now seem, must be crumbled into Earth again (*ut ut*).

20. The Tongue is a little Member, and boasteth great Things. Behold how great a Matter a little Fire kindleth (*quantulus ignis quantam materiam incendit* (*ιδὲ ὀλίγον πῦρ ἡλίκην ὕλην ἀνδραπτεῖ*).

21. When Socrates was askt, whether he thought the great King of Persia happy. How can I tell, says he, since I do not know how he is for Learning, how for Justice (*quam sis doctus, quam vir justus?*)

C H A P. XXXI.

The Rendring of the Particle *If*.

1. **F**ROM my very Youth I have been extremely bent upon such sort of Studies, as inclin'd me, *if not* to do great Things my self, at least to celebrate those that did (*si minus*).

2. The King sent an Herald to the Inhabitants, to tell them, that *if* they did *not* Surrender, they must expect no Quarter (*ni*).

3. *If it be no trouble to you*, I desire you would give me a Definition of Pleasure, the Subject of our present Disquisition (*Nisi molestum est*).

4. *If it be the Will of God*, that I shall die by the Plague, it must be so ; *if not*, it cannot hurt me (*sin minus*) *et δὲ μήτε*.

5. There is some hope that the Anger of the Duke may be asswag'd. *But if* he persist in his Determination, we protest our selves ready, together with your Majesty, to take such speedy Methods as may enable us to relieve the Distresses of so many miserable Creatures, and provide for their Liberty and Safety (*Sin*).

6. *Noah* sent forth a Dove out of the Ark, to see if the Waters were gone off from the Earth, who finding no rest for the Sole of her Foot, returned into the Ark to *Noah* ; who put out his Hand and took her to him, and carried her into the Ark (*utrum*).

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7. How many Men are there that never care to stir out of the City where they were born ; *but if* they were confin'd to't, it would give them a mighty longing to go out (*Quod si*).

8. *Cæsar* desires of both, that, since they had brought *Pompey's* Instructions to him, they would not think much to carry his Demands to *Pompey*, *if* haply they might with a little Pains be able to end great Controversies, and free all *Italy* of Fear (*si*).

9. The Levite being asked by *Micha*, whence he came, answered, from *Bethlehem* of *Juden*, that he might live a Foreigner, *if* in any place he might be allowed (*sicubi*).

10. Restore the Man his Wife, that you may live ; *for if* you restore her not, know that you, and all yours shall certainly die (*quod nisi*).

11. The ancientest sort of learned Men among the *Greeks* were their Poets, *if it be true* that *Homer* and *Hesiod* were before the Building of *Rome*, and *Archilochus* in the Reign of *Romulus* (*si quidem*).

12. Virtue, *if so be there is any Virtue*, counts all things incident to Man beneath it self, and looks down upon the Changes of humane Life with Contempt (*si modo est ulla virtus*).

13. All the *Jews* know (*if they would testifie*) that after the straitest Sect of our Religion, I lived a Pharisee (*modo velint testimonium perhibere*).

14. Who has not heard of the late sittings up, and early risings of *Demosthenes*, who said it

The Rendring of the Particle In. 115

it grieved him, if he were at any time prevented by the Industry of Artificers at their Work before break of Day? (*si quando*).

C H A P. XXXIII.

The Rendring of the Particle In.

1. *M*atthew is said to have compil'd the History of Christ, eight Years after his Resurrection, and that in the Hebrew Tongue (*Hebraice*).

2. All are both reckon'd and call'd Tyrants, who are in perpetual Power in that which has been a Free State (*potestate sunt perpetua*).

3. Troth I had much ado to know you. What am I so much alter'd in two Years? No, but your new Dress, and that bald Crown, make you look quite another Creature (*intra*).

4. *Orgetorix* perswades *Damnorix* to attempt the same thing, and gives him his Daughter in Marriage (*in Matrimonium*).

5. *Porfena* gave freely to the Romans his rich Camp, furnisht with Provisions convey'd out of the plentiful Countries of *Hetruria*: This was afterwards sold and call'd *Porfena's* Goods; which Title signified rather their thankful acceptance of the Gift, than any open Sale of the King's Estate, which was not so much as in the

I 2 (in) given in Power

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Power of the Romans (quæ ne in potestatem quidem populi Rom. esset).

6. *Evander* instituted an Anniversary Recreation, that the young Men should run up and down naked, in a playsem wanton manner, in honour of *Pan Lyceus*, whom the Romans afterwards call'd *Innus* (*per lusum atque lasciviam*).

7. He went into a Ship and sat, and the whole Multitude stood on the Shore. And he spake many things unto them in *Parables* (*Per-similitudines*).

8. He commanded the Queen's Picture painted in a Table, to be hung at a Horse's Tail, and hurried about the Streets in Scorn, and at last disgracefully cut in pieces (*per ludibrium*).

9. The War from the *Sabins* was by far the greatest, for they did nothing in *Heat or Anger*: Nor did they make shew of War, before they were seen in the Field (*per cupiditatem aut iram*).

10. The more vulgar Report is, that *Remus*, in derision of his Brother, leapt over the new Walls, and for that was kill'd by *Romulus* (*ludibrio fratris*).

11. To one that ask'd in Mockery, How it came to pass, that Philosophers were Followers of rich Men, and not rich Men of Philosophers; *Aristippus* sharply answered, That it was because Philosophers knew well what they had need of, but rich Men did not (*cum irrisione*).

12. No one in the World is so good, as to offend in nothing (*nihil peccet*).

13. The

The Rendring of the Particle In. 117

13. The King, tho' in other things easie, yet seldom or never remitted the Debts owing to his Treasury (*cætera*).

14. His Predecessors Government, in other Points excellent, in this only failed; that Religion was either neglected, or not with due Ceremonies exercis'd (*cætera egregium*).

15. Tarquinius, having been tried in all things, was at last by the King's Testament, made Tutor also to his Children (*per omnia expertus*).
Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα με μύμνησθε,
Laudo autem vos, fratres, quod per omnia mei memores estis, 1 Cor. 11. 2.

16. As Atheism is in all respects hateful, so in this, that it deprives Human Nature of the Means to exalt it self above Human Frailty (*per omnia*).

17. He himself with his Horse set upon them so couragiously in the Flank, that he routed their main Battel, and forced them to take the River (*à latere*).

18. The Helvetians, being confident that the Romans might be cut off from Provision of Corn, turned about, and began to follow close, and provoke our Men in the Rear (*à novissimo agmine*).

19. Our littleness, in comparison of the bigness of their Bodjes, is matter of Contempt with most of the Gauls (*præ*).

20. If thou art pure and upright, thy former Condition shall be small, in comparison of the increase of thy latter (*præ ut posterior amplificabitur*).

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21. *Cæsar* thought he was now returning to a sound Mind, *in that* he offer'd of his own accord, what he had before flatly denied him, when he requested it (*quum*).

22. My Work I have entituled by the Name of Annals, *in regard I have referred* every thing to its proper Year (*quod retulerim*).

23. There were impartial Judges, who thought she was too sharply dealt withal, *in regard she was* a free and absolute Princess (*quod fuerit*).

24. The King thought, that *in regard of* the Equity of his Cause, he was most unjustly dealt withal, *in consideration of* his Royal Dignity most unworthily, and *in respect of* his Services to the Church of Rome most ungratefully (*pro*).

25. Both our Bodies and Estates are put into a better or worse Condition, *in proportion to* the care we take of 'em, or the neglect we are guilty of, *in regard to* 'em (*pro*).

26. When he had carried among them about ten Days, he went down unto Cæsarea, and the next Day sitting in the Judgment-Seat, commanded Paul to be brought to him (*pro tribunali sedens*). καθίσας ἐν τῷ βήματι. Erant quæ de plano fieri poterant, majora non nisi pro tribunali. Hæc enim inter se opponuntur apud Suetonium, Paulum & Papinianum. Grotius.

27. Friend, lend me three Loaves, for a Friend of mine in his Journey is come to me, and I have nothing to set before him (*ex-via*). φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς μὲ.

28. Whether

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28. Whether a greater Injury can be offer'd to a Prince, you in your Prudence judge. Certainly such a Wrong, even private Men can never digest, much less Princes (*tu pro tua prudentia judicâris*).

29. In those Days the Multitude being very great, and having nothing to eat, Jesus called his Disciples unto him, and saith unto them (*Per eos dies*) *Ἐν ἡμέραις ταῖς ἡμετέραις.*

30. If the Theft be found in his Hands, be it Ox, Ass, or Sheep, let him restore double (*penes eum*).

31. In those times no one being King amongst the *Israelites*, every one lived according to his own fancy (*per*).

32. In this King's Days, not only the Circuit of the City was enlarg'd, but also their Lands and Territories (*Hoc Rege*).

33. Curse not the King, no not in Thought, nor a rich Man in thy Bed-chamber; for the Birds of the Air shall carry the Voice (*per*).

34. God spoke to Abraham in a Vision, to this purpose: Be of good Courage, Abraham, I will be a Shield unto thee, and an exceeding great Reward (*per visum*) *ἐν ὁράσει δὲ ὁρατός.*

35. The wise Men being warned by God in a Dream not to return to Herod, went into their own Country another way (*in somnis*). *Καὶ ἄλλως.*

36. Joseph hearing that Archelaus had succeeded his Father Herod in the Kingdom, was afraid to go to Judea; and being warned by an Oracle in a Dream, went into the Land of Galilee (*secundum quietem*).

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37. Some when they take Revenge, are desirous the Party should know whence it comes: This is the more generous, for the Delight seems to be not so much in doing the Hurt, as in making the Party repent. But base and crafty Cowards are like the Arrow that flies in the dark (*per tenebras*).

38. He shews the Unreasonableness of his Adversaries; who, what they requir'd of another, refus'd in their own Case (*in se*).

49. In Virgil, at the end of his first Book of the *Æneid*, Iopas is introduc'd, singing a Philosophical Song at the Feast which Dido made, concerning the Motions of the Moon and Sun (*Apud Virgilium*).

40. In our Fore-Fathers Time, these Things would have met with the utmost Disgrace (*Apud majores nostros*).

41. To restore the Protestant Religion, she had with a settled and constant Resolution determined in her Mind (*apud animum*).

42. Jesus knowing their Thoughts, said, Wherefore think ye Evil in your Hearts (*cum animis, &c.*)?

43. There were certain of the Scribes sitting there, and reasoning in their Hearts, Why doth this Man thus speak Blasphemies? Who can forgive Sins but God only? (*qui cum suis animis sic cogitabant*).

44. Why hast thou conceived this thing in thine Heart? Thou hast not lied unto Men, but unto God (*Cur istam rem in animum induxisti tuum?*

τί ὅτι ἐθε ἐν τῇ καρδίᾳ σου τὸ πᾶρμα τούτο; τί ὅτι, [quare].

[quare]. Id est, quid fuit causa cur hoc in animum tuum induceres? Loquitur sic & Pollux. Plena locutio *π γέγονεν ὅτι* [cum factum est ut] Johan.

14. 22. Grotius.

45. This is the only Comfort we have left us; we are in good hopes that these Calamities will not last long (*cum bona spe*).

46. I could not forbear signifying to Your Majesty, upon this Opportunity offer'd, how cordially I desire, and how earnestly I implore the God of Peace, that this Truce may prove successful to both Parties, and that it may conclude in a most firm Peace (*atque in firmissimam pacem possit desinere*).

47. Till that time, no one, either Foot-soldier, or Horseman, had went over from Caesar to Pompey; whereas they fled in great numbers every Day from Pompey to Caesar (*benè*).

48. They environ'd their whole Army with Carriages, and Chariots; that there might be no hope of flight left. Into these they put the Women (*Eò*).

49. They spread a Garment, and cast therein every Man the Ear-rings of his Prey (*eò conjecerunt*).

50. Tullus chose the chief Citizens of Alba into the Order of Senators, to the end that part of the Republick also might be encreased (*in patres legit*).

51. Having taken this Camp, they with the same Violence attack'd another, then a third, and a fourth, and the rest in order, and drove the

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the Enemy out of all their Camps, (*& deinceps reliqua*).

52. *Cesar* made him Centurion of the first Rank; for it appeared, that by his means, in great measure, the Fort was saved (*magna ex parte*).

53. Tho' *Pausanias* and *Lysander* by their Valour are thought to have enlarg'd the Dominion of the *Spartans*, yet they are not in the least to be compar'd to the wise *Lycurgus* (*minima quidem ex parte*).

54. *Thara* died in the two hundred and fifth Year of her Age (*agens*).

55. Philosophy professes, that she will make good, that whoever obeys her Laws, shall always be armed against Fortune; shall have all Securities in himself of a good and happy Life; in a word, shall ever be blessed (*denique*).

56. In the mean time he recover'd his Spirits, and coming to himself by degrees, he knew his Friends that stood round him (*Hac inter*)
et *dis*.

57. She again, and again beseeched him to spare her Life. He denied it to be in his Power to do it (*sibi integrum esse*).

58. Five Miles from *Cesar's* Camp there was a Town of the *Menapii*, by Name *Titurium*. This the *Celtae* sell to assailing with great Violence in their way (*ex itinere*).

59. *Numa* considering that this Fear of the Gods would not sink down into the Minds of the People, without some Invention of a Miracle, pretended that he had nocturnal Conferences
with

with the Goddess Egeria: That by her Direction, he instituted such Sacrifices, as were most acceptable to the Gods (*descendere ad animos*).

60. Some occasion of War was sought against the *Edui*, but in vain; for being order'd to bring in Money and Armour, they brought also Victuals into the Bargain (*insuper*).

61. In the first place, as much as he values himself upon his natural Philosophy, never any Man's abounded more with Blunders, and Absurdities *Principio*. (*A primò*).

62. 'Tis impossible to expresse, what Sport thou hast made within. At first indeed I took thee for a cunning Fellow (*Ac etiam primò*).

63. Thy Father which seeth in secret, reward thee openly (*qui videt in occulto*) ὁ βλέπων ἐν τῷ κρυπτῷ. Deest articulus, ut sit ὁ βλέπων, τὸ ἐν τῷ κρυπτῷ, hoc est, τὸ κρυφα γινόμενον, quod clam fit. Sic quod, *Matth. 22. 30.* dicitur ἐν ὑεγῶ [*in calo*], Marcus addito articulo, explicat οἱ ἐν ὑεγῶ [*qui in calo*]. Grotius.

64. Herein is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (*Hæc est*) Id est, in hoc fita est; hoc modo paratur. Grotius. Αὐτὴ ἐστὶν ἡ αἰώνιος ζωὴ. Simile loquendi genus. *Ter. Andr. Act. 1. Sc. 1.* Hinc illa lacryma, hæc (id est, ex hac causa) illa est, misericordia.

C H A P. XXXIV.

The Rendring of the Particle Least.

1. **B**Ehold, the Man is become as one of us, to know Good and Evil. *And now least he put forth his Hand, to the Tree of Life also, and take and eat, and live for ever: Therefore the Lord God sent him forth from the Garden of Eden, to till the Ground from whence he was taken* (*nunc ergo ne forte manum admoveat etiam vitali arbori*) *aposiopesis properantis. Intelligitur prospiciendum nobis erit.* Grotius.

2. As it was a Question, whether he should conquer, so this *at least* was certain, that he should die honourably, and with great Glory (*utique*).

3. He attempts improving upon *Democritus*, but *in my Opinion at least*, whatever he would mend, *he makes worse* (*mihi quidem depravare videtur*).

4. Those Men, whether they carry the Opinion they were really of, or seek to please *Varus's* Ears, confidently affirm *at least*, that the Affections of the whole Army are averse to *Curio* (*quidem certè*).

5. There is a certain Religious Modesty in some People; they will give bountifully if any body looks on; but not one Farthing perhaps without a Witness; or *at least* not so much as otherwise (*certè*).

6. Certainly

The Rendring of the Particle Least. 125

6. Certainly nothing is pleasanter to Man than Prudence, which *at least*, tho' it take away other things, old Age brings.

7. A poor Man, tho' he cannot requite an Obligation, can *acknowledge it at least* (*habere certè*).

8. Since your own Nature is incurable, yet *at least do you by your Punishment* teach Mankind to look upon those Things as Sacred, which you have violated (*at tu tuo supplicio*).

9. I am sensible I could prove, and I have often insisted upon it, that the Latin Tongue is so far from the Barrenness which it is generally charg'd with, that it is more copious even than the Greek. Where have our Poets or Orators betray'd any Deficiency either as to Richness or Elegance of Expression, *at least when once provided with a Pattern to follow* (*postea quidem quàm fuit quem imitarentur*).

10. Having sacked the Town, they found *not the least* Gold in it, but of Meal, Wine and Oil a great quantity (*ne tantillum*).

11. We are quite out of the way, if we imagine that our Patience, and forgetting of Injuries, will *in the least* contribute to our Security (*vel tantillum*).

12. This is the only time to treat of Peace, whilst each has confidence in himself, and both of us seem equally match'd: But if Fortune shall give *any the least* Advantage to the one, he will not accept Conditions of Peace, that thinks himself superiour, nor be contented with

an

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an equal Share, that is confident he shall have all (*pallum modo*).

13. *Euripides* was born eighty Years at least after *Æsop's* Death (*minimum*).

14. My Journey by Land would at that time taken me up, at least twelve Days; especially having such a deal of heavy Baggage with me (*ut minimum*).

15. The *Janiculum* likewise was adjoined to the City; least at any time it might prove to be a Fortress and hold for the Enemies (*ne quando*).

Least is sometimes understood; as,

16. The *Spaniards* came to an Anchor having notice by their Pilots, that if they proceeded any further, it was to be feared they might be driven by force of the Tide into the Northern Ocean (*verendum ne*).

C H A P. XXXV.

The Rendring of the Particle Less.

1. **T**H E Methods of God are beyond even Imagination; much less can they be seen by human Eyes (*nedum*).

2. The Lord order'd *Moses* to go to *Pharaoh*, and demand of him, to dismiss the *Israelites*. And *Moses* said, the *Israelites* themselves hearken

The Rendring of the Particle Little. 127

hearken not to me, *much less* that Pharaoh should hearken to me (*nedum ut*).

3. After he had abstain'd from eating two Days, his Fever suddenly went off, and his Illness began to abate; yet *nevertheless* he held on his Resolution (*nihilo secius*).

4. Let those who dissent, dissent more civilly, and with more Moderation, and *nevertheless* love one another (*nihilo minus*).

5. *Fabius Maximus* had not *less* Courage than *T. Sempronius*, than *C. Flaminius*, than *Varro*, but he had a deeper Reach.

C H A P. XXXVI.

The Rendring of the Particle Little.

1. **O** Mitting such Arguments, as seemed to me to have *little* Weight in them, I selected those, which appeared to me to have the greatest Force (*parum*).

2. I question not, but that the first Originals of the *Roman* State, and the Times next ensuing, *will yield but little Pleasure* to the generality of Readers (*minus præbitura voluptatis sint*).

3. He was reproved by some of the Nobility, objecting to him, that he seemed to hate ill Citizens too little. But he regarded rather what was fit for him to do, than what others were likely to commend (*parum*).

4. Of

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4. Of all Things, Anger should be excluded in punishing ; for whoever comes to this Work in a Passion, will never observe that due Moderity, that lies between *too much and too little* (*nimum & parum*).

5. He is a *little passionate* it may be, his Hair is ill cut, his Cloaths are ill put on, his Shoes are to big for him. But he is as good a Man as lives upon the Earth ; but he is one of your Friends ; but he has a vast Soul under this uncultivated Body (*paulo iracundior*).

6. If a Man be a *little too much addicted to his Pleasures* ; yet, if he be a Man in Reality, and not in Name only, he hides and conceals his Desire of Pleasure, for very shame, (*paulo ad voluptates propensior*).

7. By many Signs we may guess, that the Wits of our Nation are not inferior to any other ; and that they have an excellent mixture of the Spirit of the *French*, and the *Spaniard* : And I am confident, that we only want a *little more* Familiarity with the Ancients, to excel all the Moderns (*aliquantò plus*).

8. The *Alban* Leader had as *little* Courage as *Honesty*. Therefore neither daring to keep his Ground, nor openly to run over to the Enemy, by little and little he withdraws towards the Mountains (*non plus animi quam fidei*).

9. 'Twas excellently said of *Epicurus*, That Fortune has little to do with a wise Man (*exiguum intervenire*).

The Rendring of the Particle Like. 129

10. Good Thoughts (tho' God accept them) yet with regard to Men, differ *but little* from good Dreams, except they be in act, (*bonis somniis paulum distant*).

C H A P. XXXVII.

The Rendring of the Particle Like.

1. **I**N her Voyage between Palma and Teneriff, she was taken by four *French* Vessels, seeming (*in speciem quidem*) Ship of Burden, but fitted, and mann'd like Privateers (*predatorium in modum*).

2. The End of Wines bites like a Snake, and stings like a Viper (*viperæ modo, viperæ in modum*).

3. The Wicked vanishes like a Storm; but the Righteous is established for ever (*procellæ ritu*).

4. If you are industrious your Harvest will come upon you like a Spring, and Indigence will fly from you like a Racer (*ut*).

5. 'Tis hard to find the Man, that says he has liv'd happily, and that removes from Life, contented with the Years he has past, like a satisfied Guest from the Table (*uti*).

6. I grew like a Cedar in Libanus, and as a Cypress on the Mountains of Hermon (*quasi*).

7. Man born of a Woman, is cropt like a Flower, he fleeth also as a Shadow, and continueth not (*cen*).

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8. Clear

130 *The Rendring of the Particle Like.*

8. Clear and round Dealing is the Honour of Man's Nature. Mixture of Falsehood, *like* Alloy in Coin of Gold and Silver, may make the Metal work the better, but it embases it (*ad instar*).

9. There appeared unto them cloven Tongues, *like as of Fire*, and it sat upon each of them (*quasi ignis*) *ὡς εἰ πυρρὸς*.

10. While we were at *Philippopolis*, we saw Rice growing, *like* Wheat, in the watry and marshy Grounds (*instar*).

11. Will you, when you see Children at *Lacedæmon*, young Men at *Olympia*, receive the severest Strokes, and bear them quietly; will you, I say, upon the least Twitch of Pain, cry out *like a Woman* (*muliebrites*)?

12. Other *like* Instances he produced out of the *Spanish* History, as he was mightily vers'd in the Histories of all Nations (*Alia id genus*).

13. With these, and many *the like* Speeches they had so wrought upon the Soldiers, that even the Lieutenants and Captains hardly thought it possible to quench their Choler (*eundem modum*).

14. Prejudice takes away a Man's Judgement, and doth so blind the Minds of Men in Matters both of Religion, and State, that *like* dim Eyes they can see nothing clearly (*perinde ac*).

15. They that first taught the Christian Religion, were of mean Condition, being Fishermen, Weavers, and *the like* (& *si quid his simile*).

C H A P. XXXVIII.

The Rendring of the Particle Long.

1. **T**HE Heir, as long as he is a Child, differeth nothing from a Servant, tho' he be Lord of all. But is under Tutors and Governors, until the Time appointed of the Father (*Quamdiu ἐφ' ὅσον χεῖρον.*)

2. The Lacedemonians were a brave Nation, as long as the Laws of *Lycurgus* were in force (*dum*).

3. How long will the unexperienc'd love Want of Experience, and Scorners be fond of Scorning, and Fools hate Knowledge? (*quo-usque*).

4. Moses, and Aaron go to Pharaoh, and ask him in the Name of the God of the Hebrews, how long he will refuse to submit to him (*quo-usque tandem*).

5. As for Pain, if 'tis intolerable, the Extremity will destroy it self, and quickly dispatch you: If it stays long, you'll be big enough to grapple with it (*si diutius duraverit*).

6. When we could no longer forbear, we thought it good to be left at Athens alone: And sent *Timotheus* our Brother and fellow Labourer in the Gospel of Christ, to establish you, and to comfort you concerning your Faith (*cum jam durare [pati] non possemus*). *μὴ ῥῆτι στέγοντες, non ultra ferentes. Vocem στέγειν [sustinere] hoc*

132 *The Rendring of the Particle Man.*

sensu & Græci usurpant, & ipse Paulus, 1 Cor. 9, 12. 13, 7. *Grotius.*

7. He answered, that the *French King* had not kept his Word, and that it was not long of him, that the Money was not repayed (*nec per se stetit, quo minus, &c.*).

8. Not long after, *Morton*, a Man most addicted to the *English*, accused of Treason, is cast into Prison (*Non ita multum post*).

C H A P. XXXIX.

The Rendring of the Particle Man.

1. **S**OMETIMES it may be allowable for a Man to sigh, and that but seldom; roaring out is not so, no not to a Woman. For this is that Lamentation, which the twelve Tables prohibited the use of at Funerals (*vir*).

2. The Pharisees came unto him, tempting him, and saying unto him, *Is it lawful for a Man to put away his Wife for every Cause?* (*Licetne (fasne est) homini, hoc est, tui, alicui.*) *Et ἔστιν, ῥη, i. e. An; locutione non Græcorum, ed Hebræorum. Grotius.*

3. Let a Man look into the Waverings of *Cicero*, painted to the Life by his own Pencil, in his Epistles to *Atticus*, and he will fly apace from Inconstancy and Irresolution in his Designs (*inspiciat quis*).

The Rendring of the Particle Man. 133

4. Do not injure any *Man*, for the very Grass-hoppers will chirp it in the Fields. That is, the Poor, who are oppressed, send out their Complaints, and move God to punish such Tyrants (*ne cui*).

5. Is any *Man* able to point us to the Thing which is altogether new, and hath never been seen, or heard before? It may appear perhaps so to him; but that is to be imputed to the Shortness of humane Life? (*ecquis*).

6. Surely a *Man* shall see, the noblest Works have proceeded from Men that have had no Children; who have sought to express the Images of their Minds, where those of their Bodies have failed: So the Care of Posterity is most with them that have no Posterity (*Videre sanè est*).

7. Shall I, says a *Man*, rather read *Cacilius's* *Synephebi*, or *Terence's Andria*, than both of these in *Menander* (*inquit homo?*) *nempe aliquis*.

8. For a *Man* to be altogether unacquainted with our own Poets, is an Argument either of great Laziness, or foppish Delicacy (*Rudem esse omnino in*).

9. They perish'd all to a *Man* in Defence of their Country (*ad unum*).

10. The Fish here swim in Shoals so thick, that a *Man* may sometimes take them with his Hand (*capias*).

11. What shall a *Man* do? Vice usurps the Seat of Virtue, and that which is worthy of Punishment, is counted noble and glorious (*Quid facias?*).

134 *The Rendring of the Particle Much.*

Secunda persona solet indefinitè poni. Sic apud *Homerum*,

Φαίης κεν ζήκοτον πνα ἔμμενας.

[*Dicas irasci facilem.*] *Migrantes cernas. Mugire videbis. Credas innare revulsas Cycladas. Fidelem haud facile mulieri invenias virum.*

C H A P. XL.

The Rendring of the Particle Much.

1. **H**E that can talk with himself, will not *much* need the Discourse of another (*magnopere*).

2. I am pretty *much* in doubt, whether this were that *Ascanius*, or one elder than he, who had to his Mother *Creusa*, whilst *Ilium* flourisht, and who fled with his Father from thence (*Haud nihil ambigo*).

3. I took my Rise from the Commendation of our Nation, which for diligent Skill in Navigation, *much* excels the rest (*facile*).

4. The *Turkish* Horses live *much* longer than ours. I have seen in *Turkey* a Horse, as brisk, and as lusty at twenty Years old, as ours are at eight (*haud paulo*).

5. The King had always the Disadvantage to harbour Persons about him, who with their utmost Industry, improv'd the Faults and Infirmities of the Court to the People; and again,

as

The Rendring of the Particle More. 135

as much as in them lay, render'd the People suspected, if not odious to the King (*quod in se fuit*).

6. These Books (such is the natural Curiosity of Men) because they were prohibited, were much read; till (as many times it comes to pass) being at last contemned, they grew out of request (*lectitabantur*).

C H A P. XLI.

The Rendring of the Particle More.

1. **I**T is not so much as to be desired in Friendship, that my Friend should love me more than himself (*impensius*).

2. Publick Revenges commonly prove successful, as that for the Death of *Cæsar*, for the Death of *Pertinax*, for the Death of *Henry the Third of France*, and many more; but in private Revenges it is not so (*aliorumque complurium*).

3. If any Uneasiness attacks the Wise Man, 'tis never of such Force, but that he has more reason to rejoyce, than to be afflicted (*quin plus habeat, quod gaudeat, quam quod, &c.*)

4. The continual dropping of Water does not more hollow a Stone, than the perpetual Whispers of ill Men make Impressions in the Heart of any Prince, that will always lie open to hear them; nor can any Man's Mind be sufficiently guarded from the Influence of

136 *The Rendring of the Particle More.*

continued Calumny, and Back-biting (*nihilo magis*).

5. The Discovery of a Man's self by his Countenance is a Weakness: and so much the more, because 'tis oftentimes more observ'd and believ'd than his Words (*ed magis, quod, &c*).

6. This Man was counted worthy of more Glory than Moses, inasmuch as he who hath builded the House, hath more Honour than the House, (*Amplioris gloriae hic præ Mose dignus est habitus*). Πλείονος δόξης ἔτος παρὰ Μωϋσῆν ἡξίωται. παρὰ [*præ*] *hic particula comparans*. Satis fuerat dicere *πλείονος ἢ* [*amplioris quam*] *aut πολλῆς παρὰ* [*multæ præ*]. Sed solent sæpe comparationes bis exprimi. *Grotius*.

7. They do not study their Bellies at all, give them but Bread and Garlick, they desire nothing more (*præterea*).

8. God resolv'd with himself, never more to destroy all living Creatures from the Face of the Earth (*deinceps*).

9. The Midianites being subdued by the Israelites, lifted up their Heads no more, and there was Peace for forty Years (*caput deinceps non, &c*).

10. He that goes down to the Grave, shall return no more to his House; nor shall his place know him any more (*non deinceps repetet*).

11. Pharaoh commanded the Officers, and Task-masters of the People, no more to supply the Israelites with Straw to make their Bricks, as heretofore, but to bid them go, and gather it for themselves (*ne deinceps*).

12. Noah

The Rendring of the Particle More. 137

12. Noah waited seven Days, and then sent the Dove out of the Ark, but she never *more* return'd to him (*postea*).

13. To repent, is nothing else, but for a Man to declare, and profess that he will sin *no more* (*non amplius*).

14. If you cannot send any of the *Germans* home again; yet suffer *not any more* to pass the Rhine (*at ne quos amplius*).

15. Tho' he had *no more* than a thousand Horse with him, yet he cut in pieces a vast Number of the Enemy (*non amplius*).

16. The *Spaniards* refuse to grant a Truce for *more than* four Towns; and that only during the Treaty, and twenty Days after (*nisi pro*).

17. So close they were in carrying on their Conspiracy, *that* they never conferred about this Matter, *more than two and two* (*ut nunquam nisi bini, &c*).

18. A City cannot be happy in a Sedition, nor a Family where the Principal Members disagree: *Much less* can a Soul, whilst at variance with it self, have any taste of pure and genuine Pleasure (*quò minus*).

19. Even the Righteous is punished in the Earth; *much more* the Wicked, and the Impious (*nedum*).

20. Hell and Death are open to the Lord, *much more* the Thoughts of Mankind.

21. A poor Man is hated by all his Brethren; *much more* do his Acquaintance withdraw from him.

22. Know

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22. Know ye not that we shall judge Angels? *How much more* Things that pertain to this Life? (*nedum μῆτις βιωτικά; quanto magis hujus vitæ negotia?*)

23. *The more* any Man excels in Greatness of Soul, *the more desirous* he is of being chief in the Government, or rather the only Man in it (*ut quisque maximè, ita maximè vult*).

24. Every Man ought to be regarded *the more, the more* he excels in the more quiet and peaceable Virtues of Modesty, Temperance, and Justice (*colendus est ita quisquè maximè, ut quisque maximè*).

25. For the Towns which ye have taken, lay down five hundred Talents of Silver, and for the Damage, which ye have done, *five hundred more*; if not, I'll make War upon you (*altera quingenta*).

26. Jesus multiplied a few Loaves, *more than once*, for the feeding many Thousands, who could testifie it (*non semel*).

27. *I desire nothing more*, than that I may be like my self, and they like themselves. Posterity will render to every Man his due Honour (*nihil ego malim*).

28. Darius, tho' he saw the Athenians had the Advantage of the Ground, yet depending upon the Number of his Forces, was eager to engage: *And so much the more*, because the Spartan Auxiliaries were not yet arrived (*εὐq; magis, quod*).

29. If Modesty be joyn'd with the Power of Eloquence, nothing can raise greater Admiration;

The Rendering of the Particle *More*. 139

ration ; and so much the more, if they are in a young Man.

30. The *English*, as well in *France*, as *Scotland*, were every Day afraid of him, as he grew more and more ripe in Years (*magis magisq; adolesco*).

31. He began now to leave off his excessive Pride, and to come to the Knowledge of himself ; the Pains of the Scourge of God, encreasing more and more every Moment (*magis ac magis*).

32. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Moreover, it is required in Stewards, that a Man be found faithful (*quod reliquum est autem*). ὁ δὲ λοιπὸν [*Hic jam*] Idem valet, quod frequentius dicitur λοιπὸν, aut τὸ λοιπὸν. Usurpatur & de rebus & de temporibus restantibus. Sed sæpe, ut hîc, orationem connectit, & vim habet eam quam Latina vox cæterùm. *Grotius*.

33. Furthermore then we beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received how you ought to walk, so you would abound more and more (*Quod superest igitur. De cætero ergo*) τὸ λοιπὸν ἔν. Locutio properantis ad finem, ut 2 *Cor.* 13. 11. *Gal.* 6. 17. *Ephes.* 6. 10. *Philipp.* 4. 8. *Grotius*.

C H A P. XLII.

The Rendring of the Particle Most.

1. **T**HE wise Man, in case of Adversity, supports himself, by having long before consider'd, that such Accidents might come; which Consideration alone doth *most* weaken and allay all Afflictions (*maximè*).

2. Epaminondas *alone of all Men living was most in request*, both for the Antiquity of his Family, and the Glory of his Ancestors, and his own Modesty (*unus omnium maxime florebat*).

3. In conferring Kindnesses it should be our principal Care *to do most for him, by whom we are most* belov'd: Now in judging of the Love that any one bears us, we are not to consider (like Boys and Children) any sudden Flashes and Heats of Passion, but rather a constant and well settled Affection (*ei plurimum tribuere à quo plurimum, &c*).

4. We have this Principle ingrafted in our Souls, that all good Men ought to be *most grievously* afflicted at the Death of their Relations (*quàm gravissimè*).

5. He that considers the Order of Nature, the Vicissitudes of Life, and the Frailty of Mankind, is not melancholy, when he considers these Things, but is *then most principally* employ'd in the Exercise of Wisdom (*tum vel maximè*).

6. We

The Rendring of the Particle Most. 141

6. We have always esteemed your City flourishing in Industry, Wealth, and Learning, fit to be compar'd with any the most noble Cities of Europe (*cum nobilissimis quibusq; urbibus*).

7. The Ship burnt two Days together, and most of her Ordnance being over charg'd with Powder, flew in pieces with an horrible noise (*tormenta pleraque omnia*).

8. Most Men consider more the Person that speaks, than the Things he says (*Plerique omnes*).

9. Men for the most part injure others, with a Design to compass what they have a great desire for (*maximam partem*).

10. In his right hand, unless he chuse rather to have it free, he carries a light Spear, painted, most an end with green (*ut plurimum*).

11. These are most of the Acts that were done at Home and Abroad, during the Reign of Romulus: None of which contradicted the Belief of his Divine Original, or his supposed Divinity after Death (*Hac ferme gesta sunt*).

12. I question not, but a great many will wonder, when they find it recited among the Accomplishments of Epaminondas, that he danc'd finely, and sung skilfully to the Flute. But these will be mostly such as being ignorant of the Grecian Learning, think nothing right, but what suits with their own Customs (*Sed hi erunt fere*).

13. The Reason of a Siege uses to be this mostly, that the Enemies may be kept from Corn (*hac fere*).

C H A P. XLIII.

The Rendring of the Particle Must.

1. **T**H E rich Man, even when he has done wrong, threatens : the poor Man, even when he has suffer'd wrong, *must supplicate* (*supplicet oportet*).

2. I am in great hopes, that it falls out well for me, that I am to be put to death. For one of these two things *must be*, either that Death utterly takes away all Sense, or that Men at their Death shift their Habitations from Places upon Earth, to some other place (*sit necesse est*).

3. Those that desire to be feared, *must needs* themselves fear the same Persons, by whom they are feared.

4. What says he in *Plautus* ? If you will eat the Kernel, you *must break* the Nut. 'Tis unreasonable for a Man to expect part of the Advantage, who took no part of the Pains. (*frangas*).

5. Know you not the Use of Money ? Buy Bread with it; Herbs, Wine, and all other things, that humane Nature, *must be in pain*, if they be denied her (*doleat*).

6. You *must often blot out*, if you intend to write what may deserve reading a second time; nor *must you be concern'd*, to be admir'd by the vulgar sort, but be content with a few Readers.

The Rendring of the Particle *Must*. 143

7. You shall learn of him, as long as you desire, and certainly so long *you must needs desire it*, as you find your self improve by it (*velle debetis*).

8. All that govern a Common-wealth, *must take care* that it be plentifully furnish'd with those things that are necessary (*consulere debebunt*).

9. When you behold many Men not deterr'd by Pain from the Prosecution, and obtaining of their propos'd Object; *you must either conclude* that Pain is no Evil, or that it is so small a one that it is swallow'd up by Valour, so as not to appear at all (*debeas existimare*).

10. *Care must be taken*, that Reason Rule that part of the Soul, that ought to obey. How? you'll say: As a Lord his Slave, as a General his Soldier, as a Parent his Child (*Videntum est*).

11. *Tully said the Romans must have returned* to their Cottages, if they should have been bound to restore to every body his own (*Romanis redeundum*).

C H A P. XLIV.

The Rendring of the Particle *Nay*.

1. **T**HEY shall put you out of the Synagogues:
Nay, the Time cometh, that whoever killeth you, will think that he doth God Service (*atque adeo*) ἀλλ' ἔρχεται ὥρα, ἵνα νεκρ-

tem-

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tempus venit. Sic ἀλλὰ sumitur 2 Corinth. 7.

II. uti notat *Grotius*. ἰδὲ γὰρ αὐτὸ τὸ αὐτὸ, τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς, πόσῃ κατεργάσατο ἐν ὑμῖν σπερδὴν; ἀλλὰ ἀπολογίαν, ἀλλὰ, ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιστάθην, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν! *Ecce enim vel hoc ipsum quod secundum Deum doluistis, quantam vobis peperit sollicitudinem; imò excusationem, imò indignationem, imò timorem, imò desiderium, imò emulationem, imò vindictam!*

2. Painters, and Statuaries, *nay*, and Poets too, are every one for having their Work view'd by the People; that whatever is found fault with by the generality, may be amended (*Ὁ ἄρα καὶ ἡ Poeta*).

3. *Samuel* said to *Saul*; why didst thou not obey the Lord? And *Saul*; *nay*, but indeed I have obeyed the Lord, and finish'd the Expedition, to which he sent me (*Imo verò. Imo enim verò.*)

4. Our Desires ruin not particular Men, but entire Families; *nay*, and often overthrow whole Common-wealths (*totas etiam*).

5. Is it fit, that the Enemies of the Republic should be suffer'd to swagger thus in the City, *nay* and in the Senate too (*atque adeò*).

6. Men may learn Gratitude of dumb Creatures. Dogs are the Defenders of the House, where they are fed: *Nay* further, they die in Defence of their Masters, if any sudden Danger threatens them (*quin &*).

C H A P. XLV.

The Rendring of the Particle Near.

1. **M**Ethoughts I saw seven Ears growing upon the same Stalk, full and goodly, *near* which there sprung up seven more thin and small, and burnt up with Heat (*secundum*).

2. Cato, who was *near* of the same Age with him, tells us 'twas an usual Saying of Scipio's, That he never was less at leisure, than when he was at leisure : nor less alone, than when he was alone (*qui fuit ferè ejus æqualis*).

3. He was a Man of great Industry and Sagacity in Business, which he delighted in exceedingly ; and preserv'd so great a Vigour of Mind even to his Death (when he was *very near* eighty Years of Age) that some, who had known him in his younger Years, did believe him to have much quicker Parts in his Age, than before (*annos propè jam*).

4. And Israel said to Joseph, Bring thy Children to me, that I may bless them. And when he had brought them *near*, he kissed, and blessed them (*propius*).

5. Finding his Wealth wear away, he withdrew from Rome into Asia, and was then *as near* the State of an exiled Person, as he was afterwards to the State of an Emperor (*tam propè*).

C H A P. XLVI.

The Rendring of the Particle Next.

1. **W**E must take care, first that our Bounty be not prejudicial, both to those very Men that we shall seem to oblige, and others ; *next*, that our Bounty be not beyond our Abilities ; *and then*, that we give to every one according to his Merit (*deinde, tum*).

2. *Romulus* being now well enough pleas'd with his Strength, provides *in the next place Wisdom* to his Strength. He creates an hundred Senators (*consilium deinde*).

3. Having given an Account of the Duties of young Men, which are available for the Attainment of Glory ; we are *next* to discourse of Beneficence, and Liberality (*deinceps*).

4. We are to regard in the first place our Country, and Parents ; then our Children, and Family ; *next*, our Kindred (*deinceps*).

5. As soon as I had taken the Scepter, I began my Reign with securing God's Service, and the Religion I had been both born in, bred in, and I hope shall die in. *Next*, that I might make the better progress in the Art of Ruling well, I long and seriously consider'd that Matter with my self (*Jam*).

6. *Vortigern* was for his incestuous Marriage with his own Daughter condemn'd (as *Nennius* informs us, the most ancient of all our Historians,

The Rendring of the Particle Next. 147

rians, *next* to Gildas) by St. German, and his Son Vortimer set up in his stead (*post*).

7. *Next* to the God's, there is nothing so capable of contributing to the Happiness and Welfare of Men, as Men (*secundum*).

8. What have we more to do, but to enter this holy Man's Name in the Kalendar of our Saints, and in golden Letters too, *next* to St. Jerome? (*proxime*).

9. Upon this Assurance of his Strength he denounces War against the Sabins, a People in those Days the most puissant and mighty, both in Men and Ammunition, *next* to the Tuscans.

10. Callicratidas was Admiral of the Navy, *next* after Lysander the Lacedamonian (*proximus post*).

11. Our necessary Desires may be satisfied with *next* to nothing; for the Riches of Nature are low-priz'd (*pene nihilo*).

C H A P XLVII.

The Rendring of the Particle Never.

1. **N**othing comes to a Man in this World without Labour, and yet whatever is got, *tho' it be procured with never so great Pains*, we must leave it behind us (*quantisvis laboribus comparatum fit*).

2. There are some peculiar Ways and Manners in Men, which will appear, and discover

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what they are, let 'em use *never so much* care to conceal 'em (*quantuscunque*).

3. It is very certain, that the old Man might have won their Hearts with *never so little* Liberality: His excessive Severity did harm, and that ancient Rigour, which we in our time are not able to bear (*quantuluscunque*).

4. To speak copiously, and prudently withal, is better, than to think *never so acutely* without Eloquence; because Thinking turns in it self, but Eloquence reaches to others (*vel acutissime*).

5. Though *Sophocles* wrote *never so well*, I had rather read *Attilius's* Translation of the *Electra*, than the Original it self (*vel optime scripserit*).

6. Though an Instrument be *never so little* out of Tune, yet this uses to be observ'd by a skilful Musician (*quamvis paulum discrepet*).

7. Men of Valour feel not their Wounds in the Field, or feel 'em they do, but chuse to die rather than be beat off *never so little* from their Post of Honour (*tantum modo dimoveri*).

8. If these Places were at all improv'd, and Nature assisted *never so little* by Art, for ought I know, the Sun would not shine upon a better Country (*paululum modo*).

9. The Bridges are ill built, and the Planks are set so wide and gaping one from another, that you can scarce go over them safe on Horse-back, if you are *never so careful* (*quantumvis advertas*).

10. The King will do it without any scruple, if *Pompey* says he likes it *never so little* (*paulum modo*).

The Rendring of the Particle Never. 149

11. If the Hawk misses his aim *never so little*, presently the Crane runs him through with his Bill, and down he tumbles dead to the Ground (*minimum aberret*).

12. If a Man's Wit be wandering, let him study Mathematicks; for in Mathematical Demonstrations, if his Mind rambles *never so little*, he must begin again (*vel minimum*).

13. The People of Rome preferr'd their Common-wealth, *though never so much* shatter'd with civil Broils, before the intolerable Yoke of their Emperours (*quamlibet*).

14. Think not that the most High God will regard your Presents, and accept your Libations, *tho' never so many*.

15. You will not easily see all over Turkey any thing of a neat House, *tho' of a Man never so great, never so rich*. The common sort live in Huts and Cottages (*quavis*).

16. Your rich, and great Men think they have done a kindness, when themselves have received *never so great a one* (*quavis magnum aliquid*).

17. Some flinging their Weapons shamefully away, went blindly into the Water; others lingering upon the Banks, between the Thoughts of flying and fighting, were trod under foot. *Never had the Romans before that Day a more desperate Battle* (*Non alia antè Romana pugna atrocior fuit*).

18. He hath said, *I will never leave thee, nor forsake thee*. So that we may boldly say, The Lord is my Helper, and I will not fear what Man

150 *The Rendring of the Particle No.*

Man shall do unto me (*non deferam te, neque derelinquam*) 'Ου μὴ σε ἀνῶ, ἔδ' ε' μὴ σε ἐγκαταλίπω.

Utitur scriptor noster modo potentiali: Quasi dicat; *feri non potest, ut te abjiciam planè, aut etiam ad tempus deferam.* [Est hîc in posteriore membro triplex negatio, quæ apud Græcos vehementer negat. *Grotius.*]

C H A P. XLVIII.

The Rendring of the Particle No.

1. **T**HE common People admire, and extol mightily those, in whom they think they see any rare and extraordinary Qualities; but they despise, and slight those, in whom they reckon there is *no* Virtue, *no* Spirit, *no* Courage (*nihil*).

2. *No* Harm can possibly happen to a good Man, either dead, or alive; nor will his Affairs ever be unregarded by the immortal Gods.

3. *Callimachus* has an Epigram upon *Cleombrotus*, who, he says, tho' *no* Misfortune had befallen him, threw himself down from a Wall into the Sea, upon reading *Plato's* Dialogue of the Miseries of Life.

4. They looked when he should have swollen, or fallen down dead suddenly: But after they had looked a great while, and saw *no* harm come to him, they chang'd their Minds, and said that he was a God (*nihil incommodi accidere*). μὴδ' ἐν ἀτοκῷ, *nihil mali.* Hoc sensu

vox

vox ἀτοπον est in Græca versione Jobi 4. 8. & apud Theopraftum 4, 15. Grotius.

5. You know that I *no more* use to speak Greek in a Latin Discourse, than Latin in a Greek one (*non plus*).

6. We have receiv'd *no small* Satisfaction from this Peace ; as believing it will prove to the common Benefit of both Nations, and to the *no slight* Detriment of our Enemies (*haud mediocris*).

7. The barbarous People *shewed us no little Kindness* : For they kindled a Fire, and receiv'd us every one, because of the present Rain, and because of the Cold (*non vulgari humanitate erga nos usi sunt*). παρείχον ἡ τὴν τυχεύσαν φιλανθρωπίαν ἡμῖν.

8. At those Fortifications *Cæsar* had placed *Volusenus* with the ninth Legion : To this Man, because he was in *no very good State of Health*, he sent *Lentulus* to assist him (*valetudine minus commoda utebatur*).

9. It was a notable Story, that of *Vedius Pollio*, upon his inviting *Augustus* to Supper. One of his Boys happen'd to break a Glass; and his Master, in a Rage, commanded him to be thrown into a Pond to feed his Lampreys. The Boy was seiz'd but brake loose, and threw himself at *Augustus's* Feet, only desiring that he might not die that Death. *Cæsar*, in abhorrence of the Barbarity, presently order'd all the rest of the Glasses to be broke ; the Boy to be releas'd, and the Pond to be fill'd up, *that there*

152 *The Rendring of the Particle No.*

might be no further room for an Inhumanity of that nature (*ne quis porro locus foret*).

10. For as much as the Enemy was no farther off, than a Dart might be cast; *Cæsar* gave the Sign of Battle (*non longius aberat, quam quò*).

11. He that remembreth our Yesterday's Dispute, is in no great danger of not thinking Death either to be desir'd, or at least not to be fear'd (*haud sanè periculum est, ne non*).

12. Let no one of us excel the rest; but if there be any such, let him go elsewhere, and live among others. Is not this so in all Common-wealths? Do they not hate all Eminency in Virtue? (*Nemo de nobis unus*).

13. *Cæsar* speaking a word or two to them, touching his Mildness, that they might be in the less fear; spared them all, and order'd his Soldiers, that none of them should be hurt, and that they should lose nothing of what was theirs (*ne qui eorum violarentur*).

14. *Canis* comes himself early: Sees no Fisherman's Boat, enquires of the next Neighbour, whether it was any Holiday with the Fishermen, because he saw none of them (*quod eos nullos videret*).

15. As to all Parts of Learning he was almost illiterate, and thought no other Part of History so considerable, as what related to his own Family; in which, no doubt, there had been some very memorable Persons (*nimirum, scilicet*).

The Rendring of the Particle No. 153

16. The Law was our School-master to bring us unto Christ, that we might be justified by Faith; but after that Faith is come, we are *no longer* under a Schoolmaster (*non jam*).
ἐκ τῆς.

17. Since it would be to no purpose to dispute about Right, *if there be no such Thing as Right*, it will be necessary for us to confute this Errour in the first place (*si ipsum jus nullum*).

18. He was of an imperious Nature, and *nothing* wary in disobliging, and provoking other Men, and had too much Courage in offending, and incensing them: But after having offended, and incens'd them, he was of so unhappy feminine a Temper, that he was always in a terrible Fright and Apprehension of them (*prorsus non*).

19. Neither is Temperance desirable for its own sake, nor Patience, nor Industry, *no, nor Fortitude neither*: But these we pursue after, as the best Cure for the Sollicitudes, and Disasters of Human Life (*ne fortitudo quidem*).

20. I have fed you with Milk, and not with Meat: for hitherto ye were not able to bear it, *no nor even yet are ye able* (*sed ne nunc quidem potestis*). ἀλλ' ἔτι νῦν δύνασθε.

21. Jesus saith unto him, *See thou tell no Man*, but go thy way, shew thy self to the Priest, and offer the Gift that Moses commanded, for a Testimony unto them (*Vide ne cui dicas*) "Ὁς μὴ ἐνὶ εἰρήνῃ.

22. When the Barbarians saw the venomous Beast hang on his Hand, they said among themselves,

154 *The Rendring of the Particle No:*

selves, *No doubt* this Man is a Murderer, whom though he hath escaped the Sea, yet Vengeance suffereth not to live (*Omnino*). Πάντως, *utique*.

23. If a good Man should have such a Power, as that by snapping his Fingers, he could slip his Name cunningly into rich People's Wills, he would not make use of this Power, no, *not altho' he were fully assured*, that no one living would suspect it (*ne, si exploratum quidem habeat*).

24. England *has no need* of Foreign Aid, which has Strength enough in her self to defend her self and hers, and repel Foreign Force (*Angliæ nihil opus*).

25. He, who is griev'd that another should enjoy those Advantages, which are *no ways prejudicial* to himself, is in truth envious (*nihil noceant*).

C H A P. XLIX.

The Rendring of the Particle Not.

1. **H**ercules is gone to the Gods; he had never gone, had he *not* while he liv'd among Men, secur'd his Passage thither (*nisi*).

2. We are so far from being unwilling to be writ against, that we desire nothing more; for in *Greece* it self, Philosophy had never been in so great Reputation, had it *not* been brought into

The Rendring of the Particle Not. 155

into request by the Disputations, and different Judgements of the greatest Scholars.

3. All Actions seem more laudable, that are done without Ostentation, and calling the People; *not that they are to be run away from*; for all good Works love to be placed in the Light; but yet Virtue can have no Theatre more ample than its own Conscience (*non quò fugiendus sit*).

4. I'll first lay down a Definition of Pleasure; *not that I suppose* you want any such Information: but that we may proceed more regularly (*non quò, &c. arbitrer*).

5. Grief wears away by degrees, *not that the* Evil it self is wont to receive any Change, or can admit it; but Use teaches that Lesson which Reason ought to have done; that those Things that appear great, are in Reality little.

6. He exhorted his Soldiers to retain the Memory of their Valour, *and not* to be confounded, but to receive the Enemy's Charge bravely (*neu*).

7. Contract *not* Friendship with a passionate Man, nor converse with one that is Cholerick (*Noli*).

8. Violent Love is *not at all*, or not much remov'd from Madness (*nihil*).

9. To morrow I'll send down such a Storm of Hail, as has *not* been in Egypt since the Foundation of it, to this Day (*nullus*).

10. The *Israelites* enquired of the Lord, whether they should again go out to Battel against the *Benjamites*, or *not* (*an contra*).

11. That

156 The Rendring of the Particle *Not*.

11. That *Panætius* thought he was oblig'd to discourse upon this Part, is beyond all Question: But whether he was mistaken in his Judgment, *or not*, when he laid down his Head, may perhaps be disputed (*an secus*).

12. Have you any thing to alledge, *why* we should *not* dismiss our Friends the Stoicks (*quin*).

13. Does *not* *Dionysius* seem plainly enough to have declar'd by *Damocles*, that nothing could be happy to the Man, who had always some Terror hanging over him (*satisne videtur*)?

14. *Jesus* said unto them, *see ye not* all these Things? Verily I say unto you, There shall not be left here one Stone upon another, that shall not be thrown down (*Videtisne*) Οὐ βλέπετε.

15. God sent a Murrain upon *Pharaoh's* Cattel, upon his Horses, Asses, Camels, Oxen, Sheep, and Goats. But *not even* so did *Pharaoh* dismiss the *Israelites* (*ne sic quidem*).
ἐδὲ καὶ ὧς.

16. They send back word, that they do *not* value their Goods and Lands *this*, in comparison of the King's Favour (*ne tantilli*).

17. *Paul* having passed through the upper Coasts, came to *Ephesus*: And finding certain Disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, *We have not so much as heard whether there be any Holy Ghost* (*nos vero ne quidem, an Spiritus Sanctus sit, audivimus*). 'Αλλ' ἐδὲ εἰ Πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν.

18. Upon

The Rendring of the Particle Not. 157

18. Upon their Days of Fasting, they taste neither Bit, nor Drop; nay, *they dare not so much as wash their Mouths with Water (nec audent).*

19. Fornication, and all Uncleanness, or Covetousness, *let it not be once named amongst you, as becometh Saints (nec [ne quidem] nominetur).* *μὴ δὲ ὀνομαζέσθω ἐν ὑμῖν.*

20. Before the third, *who was not far off neither,* could come up, he dispatches the other *Curiatins* also (*qui nec procul aberat*).

21. Tis the Duty of a Judge, always in Causes to follow the Truth: Of an Advocate, to defend sometimes what's like Truth, *tho' it be not exactly so (etsi minus verum sit).*

22. An Acquaintance, that does *not* please very well, wise Men think it more decent to unrip by degrees, than to cut asunder all at once (*minus*).

23. The Air is so mild and temperate, that the Summers are *not so* scorching, and the Winters mighty gentle.

24. There are some Reasons of State to encourage Your Majesty *not* to reject these miserable Creatures flying to you for Succour. But I am unwilling that you, so great a King, should be induc'd to the Defence of the Calamitous by any other Arguments, than your own Piety, Royal Benignity, and Magnanimity (*ut ne*).

25. *Alcibiades* advised his Friend *not to give any Answer* till he had run over the Letters of the Alphabet (*ne quid responderet*).

26. If a wise Man be ready to perish for Hunger, may he not take away Victuals from
another

158 *The Rendring of the Particle Now.*

another thar's good for nothing? *Not at all*; for my Life is not more useful to me, than such a disposition of Mind, as to wrong no one for my private Advantage (*Minime verò*).

27. Pilny says, in a certain Place, That Hares, and Partridges do *not* grow fat (*negat*).

28. *Dionysius* the Tyrant having supp'd with some *Lacedæmonians*, said he did *not* like their black Broth, which was the prime Dish of the Table. Then the Cook reply'd, No wonder Sir, for you had not the proper Seasoning. What is that, says he, I pray? Hard Hunting, Sweat, Hunger, Thirst. Those are the only Sawces the *Lacedæmonians* use (*negavit*).

C H A P. L.

The Rendring of the Particle Now.

1. **L**ook towards Heaven, and number the Stars, if thou canst number them: *Now* so numerous shall thy Progeny be (*atqui*).

2. Poets were in no Credit among the old *Romans*. *Cato* objected it, by way of Reproach to *M. Nobilior*, that he had carried Poets into his Province. *Now* he had taken *Ennius* along with him into *Ætolia*, as is well known (*autem*).

3. He that maintains that Riches are to be despis'd, ought to shew himself above all Gain. *Now* he shew'd himself such a Man (*Ac ille*).

4: *Now*

The Rendring of the Particle Now. 159

4. Now we must speak of the Order, which is to be observed in our Words and Actions (*deinceps*).

5. Now when *Cæsar* perceiv'd that the Enemy was possess'd of the Hill, and that they could not easily be dismounted; he resolv'd to defer fighting a little (*Quod ubi*) *Quod videtur abundare*: Aut certè connectioni servit.

6. Now if the *Greks* read the Works of one another: Why should not the *Latins* do the same (*Quod si*)?

7. The Stage is more beholding to Love, than the Life of Man. For, as to the Stage, Love is always Matter of Comedy, and now and then of Tragedy too: But in Life, it does much Mischief; sometimes like a Syren, sometimes like a Fury (*quandoque etiam & Tragædiæ*).

8. Now concerning the Collection for the Saints, as I have given order to the Churches of *Galatia*, even so do ye (*quod ad collectam attinet in sanctos conferendam*). Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους.

9. *John* forbad him, saying, I have need to be baptized of thee, and comest thou to me? And *Jesus* answering said unto him, *Suffer it to be so now*: For thus it becometh us to fulfil all Righteousness (*Sine modò*) Ἄφες ἄρτι.

10. This Second Epistle, beloved, I now write unto you, in both which I stir up your pure Minds by way of Remembrance: That ye may be mindful of the Commandment of us the Apostles of the Lord and Saviour (*Has jam alteras*). Ταύτην ἥδ' ἡ δευτέραν ὑμῖν γράφω ἐπιστολήν.

11. *Paul*

160 *The Rendring of the Particle* Ως.

11. *Paul* stood on the Stairs, and beckned with the Hand unto the People, and when 'there was made a great silence, he spake unto them in the *Hebrew* Tongue, saying, Brethren and Fathers, hear ye *my Defence* which I make now unto you (*meam hanc ad vos defensionem*). ἀκούσατέ με τῆς πρὸς ὑμᾶς νῦν ἀπολογίας : *Audite meam, quoniam nunc apud vos utor, defensionem.*

C H A P. LI.

The Rendring of the Particle Ως.

1. **W**AS you not solicitous, what would become of your Soul, if you should be knock'd on the Head? Not very much; for I had commended my self once for all to *St Barabara* (*de*).

2. *Scipio*, by a cross Wind, being forced into the Power of his Enemies, cast himself upon the Point of his Sword; and as the People were enquiring what was become of the *General*; the General, says *Scipio*, is very well, and so expir'd (*imperatore*).

3. What those, that are of that *Señ*, both say and mean, no one moderately learn'd, can be ignorant (*qui sunt ab eâ disciplinâ*).

4. *Metrius*, General of the *Sabins*, had run down from the Tower, and scatter'd and chas'd the *Romans* the whole Extent of the *Forum* (*ab Sabinis princeps*).

5. If

The Rendring of the Particle Of. 161

5. If you find any one of *that Phyz*, you may be sure 'tis *Philocrates* (*ad istam faciem*).

6. Let us go under that Shade, to avoid the Heat of the Sun (*ab sole calor*).

7. Cares are conversant in Palaces : They fear not the glittering of Gold, (*ab auro fulgor*).

8. The Injuries of powerful Men are commonly very great (*a potentibus*) *h. e.* (*quas faciunt*).

9. I think she has all the Signs of doing well, that any body can have (*signa ad salutem*) *per-tinentia nempe*.

10. If a Pilot is mightily extoll'd, who saves his Vessel from a Storm, and a rocky Sea, why should not his Prudence be esteem'd singular, who, out of so many, and so great Storms of State arriv'd at Safety (*civilis*).

11. The Ways, and Paths of Wisdom are all pleasant and peaceful. She is a Tree of Life to those that hold her fast, and happy the Men that have caught her (*vitalis*).

12. When the Chest was opened, she sees a Babe crying ; and having Compassion on it, says it is one of the Hebrews Children (*ex*).

13. That I may not be farther tedious unto thee, I pray thee, that thou wouldst hear us of thy Clemency a few Words (*pro aequitate tua*),
τῇ σὴ ἐπιεικείᾳ. ea quâ soles humanitate.

14. About that time Herod the King stretch'd forth his Hands to vex certain of the Church (*ut affligeret ab ecclesia nonnullos*). *Κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.*

15. When Peter was come up to Jerusalem, they that were of the Circumcision, contended with him,

M

162 *The Rendring of the Particle Of.*

him, saying, thou wentest in to Men uncircumcised, and didst eat with them (*qui erant à circumcissione*). οἱ ἐκ περιτομῆς.

16. They past the widest River, ascended the highest Banks, fought in the most disadvantageous place: Which things Greatness of Soul had made easie of most difficult (*facilia ex difficillimis redegerat*).

17. The Mountain, when it had walked from Saturday in the Evening, till Munday Noon, as weary of its Journey, and labouring with its own Weight, stood still (*ex itinere*).

18. Could an Army be levied of true Friends, thy would rout double their Number by their united Force, and firm Resolutions not to desert one another.

19. Some extraordinary Beauties design'd for the Chief of the Senators, certain of the Commons employed for that Purpose, convey'd home to their Houses (*ex plebe homines*).

20. Then also many Thousands of the Latins were received into the City; who were appointed to seat themselves about the Temple of Murcia (*ad Murcia*).

21. In regard he was unprovided of Shipping he sent one into England to levy, with the King's Consent, Ships and Seamen, against the Hollanders (*à re classaria minus instructus*).

22. When we had sailed over the Sea of Cilicia and Pamphylia, we toucht at Myra a City of Lycia (*Lyciæ Myram appulimus*). Κατηχθημεν εἰς Μύρα τῆς Λυκίας.

The Rendring of the Particle Of. 163

23. *Jesse* begat *David* the King, and *David* the King begat *Solomon* of her that had been the Wife of *Urias* (*ex ea quæ fuerat uxor Uriæ*)
ex illis quæ Oveis, ex illa Uriæ. Similis locutio apud *Virgilium* :

Hæctoris Andromache Pyrrhin, connubia servas ?

Nam & uxor & quondam deest ut plenus fiat sermo.

Grotius.

24. This Man was of the Privy Council to all the Kings under whom he lived, and went through the highest Offices (*à sanctioribus fuit consiliis*).

25. *Nercissus* was Clerk of the Accompts to him : Whom he afterwards made Prætor, and Questor, by a Decree of the Senate (*habuit a rationibus*).

26. He was of the Bed-Chamber to three Kings successively (*à cubiculo*).

27. These were the only foreign Sacrifices of all other, that *Romulus* received and admitted, being even then a furtherer of Immortality gain'd by Prowess, to which his own Destiny led him (*Hæc sacra Romulus una ex omnibus peregrina suscepit*).

28. To perswade a Prince to what is fit, is a Matter of great Labour : To flatter any Prince whatever, is very easy (*multi laboris est*).

164 *The Rendring of the Particle Of.*

29 Virtue delights us *of it self*, and by its own Nature and Beauty, engages the Affections of all Men (*ipsa perse*) αφ, ἐαυτῆς.

30. Fortitude needs not Anger for its Assistant. It is sufficiently furnish'd *of it self*; for by the same Reason one may say, that Drunkenness were serviceable to Fortitude, and that Madness were so too, because Men, both Mad, and Drunk, do often many things with much vehemency.

31. Seest thou a Man that is hasty in his words? There is more hopes *of* a Fool than of him (*de*).

32. He tells us himself, *in the close of the third Book*, that he intended afterwards to treat of this (*in extremo tertio libro*).

33. *Domitius* his Intention being known abroad, the Soldiers that were at *Corfinium*, at the beginning of the Evening, make a Mutiny (*primo vespere*).

34. *In the midst of this Entertainment*, the King commanded a drawn Sword, fasten'd by a single Horse-hair, to be let down the Ceiling, so as to point at the Head of his Guest (*In hoc medio convivio*).

35: *Domitius* gives out in Council, that *Pompey* will speedily come to succour them, and wishes them, not to be dismayed, and to prepare such things as are *of use* for the Defense of the Town (*usui*).

36. Beware

The Rendring of the Particle Of. 165

36. Beware of Dogs, beware of Evil Workers
(*Videte*) βλέπετε τὰς κύνας : Sed frequentius hoc
sensu construitur per ἀπὸ [à]. *Grotius*.

37. Beware of the Leaven of the Pharisees,
which is Hypocrisy (*cavete vobis à*). Πρὸς ἑαυτοῖς ἀπὸ τῆς ζύμης, &c.

38. There were dwelling at Jerusalem, Jews,
devout Men, out of every Nation under Heaven
(*ex omnibus quæ usquam sub cælo sunt gentibus*)
ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

39. The Condition of the miserable Crea-
ture admits of no longer delay ; if ye at all de-
sire his Welfare, some Endeavour must be used,
that he may speedily be deliver'd from the
noisome Stench of Imprisonment (*fert*).

C H A P. LII.

The Rendring of the Particles On and Upon.

1. **H**E was a Man very well bred, and of
excellent Parts, and spoke gracefully
upon any Subject ; having a good Proportion of
Learning, and a ready Wit to apply it, and
enlarge upon it : Of a pleasant and facetious
Humour, and a Disposition affable, generous,
and magnificent (*qualicunque super re*).

2. When they had made very great Prepara-
tions for the War on both Sides, and the Bu-
siness seem'd to turn upon this, which should
enter the Field first, *Tullus* prevents the
M 3 Enemy.

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Enemy, and invades the *Sabine Territories* (*in eo verti*).

3. He hath routed me with *Defeat upon Defeat*, making *Incurfions* upon me like a Soldier (*cladibus aliis super alias*).

4. The Leaders on both fides joyn'd Battel; on the *Sabine fide*, *Mettius Curtius*; on the *Roman*, *Hortus Hortilius* (*ab Sabinis*).

5. By the Mouth of the River *Hypanis*, which on the Side of *Europe*, falls into the *Black-sea*, *Aristotle* fays certain *Infects* are bred, that live but one *Day*.

6. Come on, let us Attack the *Garrison* of the *Uncircumcised*; it may be the Lord may be on our Side (*a nobis stet*).

7. The Queen promises to be mindful of the *League*, and that the King *shall find* nothing, that befeems a moft loving *Confederate*, wanting on her part (*ab ea defideraturum*).

8. I do not call you to any dangerous *Exploit*: All the *Soldiers* are on our fide: As foon as they fhall fee my *Standard*, this will be their only *Contention*, who fhall oblige me moft (*nobifcum*).

9. Some thought it expedient to continue in the *Place*, and commit the *Matter* to the *Hazard* of a Battel. On the other fide, *Cæfar* had neither *Affurance* enough in his *Soldiers* that were terrified, and thought that fome time was to be interpoſed for the giving them new *Spirits* (*Contra ea*).

10. Amongſt the *Græcians*, it was ſcandalous to no one, tho' of the nobleſt *Extraction*, to
come

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come upon the Stage for Hire But this is reckon'd Infamous with us. *On the contrary* several Things are becoming, according to our Customs, which were reckon'd scandalous with them (*Contra ea*).

11. If we fall out among our selves, we are undone. *On the other side*, if we would make it our main study to abide in brotherly Concord, there would be no Cause to fear the Force, or Subtilty of our Enemies (*Quod contra*).

12. *On this side* stands Frugality, and Vigilance; *on that side* Prodigality, and Negligence; *on this side*, Discipline; *on that*, Contempt of Order; *on this side*, Patience in Toil; *on that*, Unaccustomedness to Labour; *on this side*, Power; *on that*, Weakness (*Hinc; illinc*).

13. They are immoderate *on both sides*, either in honouring their Friends, or affronting their Enemies (*in utramq; partem*).

14. We recommended with great Fervency of Mind, and Compassion, their Cause *on every side* forsaken and afflicted, to your Commiseration and Protection (*ex omni parte*).

15. There appeared unto him an Angel of the Lord, standing *on the Right Side* of the Altar of Incense (*à dextris*). ἐκ δεξιῶν; Quod boni ominis signum: hinc apud Poetas, *Dexter ades*; &

—————*Dexter adi pede sacra secundo.*

Grotius.

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16. I thank my God always *on your behalf*, for the Grace of God which is given you by Jesus Christ (*de vobis*) πρὸς ὑμᾶν.

17. A great Multitude followed him, because they saw his Miracles which he did *on them that were diseased* (*in agrotantibus*). Ἐπὶ τῶν ἀσθενούντων.

18. Paul and Barnabas being brought *on their way* by the Church, passed through Phenice and Samaria, declaring the Conversion of the Gentiles: And they caused great Joy unto all the Brethren (*deducti*). προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, *id est, aliquousque deducti à fidelium quibusdam.* Nom προπεμπειν non est comitem se dare itineri: Sed honoris causa aliquousque prosequi, unde nomen habent carmina προπεμπτικά. Grotius.

19. When you have a Mind to divert your Fancy, call to Mind the several Gifts and good Qualities of your Acquaintance; as for Example, the Industry of one; the Modesty of another; the Liberality of a third, *and so on.* For there is nothing so entertaining as a lively Image of the several Virtues, visible and eminent in the Dispositions of those we converse with (*aliusq; aliud*) ἀλλὰ δὲ ἄλλο τι.

20. Some Men bestow too much Study and Pains *upon Things* that are obscure and difficult, and unnecessary too (*in*).

21. 'Tis not so well for Women to spend their Brains *upon Books*, unless they had more to spare.

22. *Upon the Account of the Lowness of the Treasury*, and because we were not able to pay Tribute, we were forc'd to make Contributions, (*inopiâ ararii*). *h. e. ob inopiam.*

23. The

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23. The Burden of the whole Affair, and the Event of this important War, seems to depend *upon* your Pleasure (*ex*).

24. *Abimelech* charg'd all his People, that no one should touch *Isaac*, or his Wife, and that *upon* Pain of Death (*sub*).

25. He struck up a private Peace with the *Irish*, the most barbarous Enemies imaginable to *England*, *upon* base dishonourable *Terms* (*conditionibus*).

26. Weigh my good Qualities with my bad, and if you find the good ones weigh down the bad, incline to that side. *Upon this Condition*, i'll put you in the same Balance (*hac lege*).

27. If they fall sick, they omit their Fasts, yet *upon this Condition*, that when they are well, they will fast as many Days as they neglected before (*cum eo tamen*).

28. The King of *Egypt*, having got together an incredible Number of Soldiers, march'd into *Syria*, *upon Pretence* of Peace (*per speciem*).

29. Honour cherishes Arts. The *Grecians* thought the Perfection of Learning lay in Vocal and Instrumental Musick. Therefore *Epaminondas* is reported to have play'd singularly well *upon the Lute* (*Barbita*).

30. Taking away all their Horses from the *Gaulish* Cavalry, he set *thereon* the Soldiers of the Tenth Legion, which he confided most in (*eo impesuit*).

31. *Anaxagoras*, *upon the News* brought of his Son's Death, reply'd, I knew I begot him mortal; which Expression declares, that such Accidents

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cidents are bitter to those, that do not think of them before they happen (*nunciata morte filii*).

32. Sayest thou this, with an Intention to kill me, as thou killedst the *Egyptian*? Hereupon *Moses*, finding the thing was known, fled for his Life, and settled among the *Midianites* (*Hic*).

33. The Duty of a Man is properly that which it becomes him to do upon every Occasion, and the rendring to every one what is fit to be expected from him (*omni loco. In omni re*).

34. When he was just upon the point of carrying the Town, by some Accident or other, a Grove was fir'd in the Night time (*cum jam in eo esset, ut potiretur*).

C H A P. LIII.

The Rendring of the Particle One.

1. **T**HEY both objected the same Crime to one another (*uterque alteri*).

2. It was agreed, that there should be free Commerce, till the one Prince should denounce War against the other (*alter*).

3. *Critolaus*, casting the Goods of the Mind into one Scale, and those of the Body, and Fortune into the other; thinks that the former Scale does so far out-weigh, that it would bear down Sea and Land,

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4. Is it not plain, says *Antoninus*, that worse Things were made for the sake of better, and better Things for the sake of one another (*alterum alterius causa*).

5. This is the *one and thirtieth* Year, since the War began (*tricesimus & alter*).

6. These Matters being settled abroad, the Queen visited the University of Cambridge, *one of the Eyes of Britain* (*alterum Britanniae lumen*).

7. As for his Customs, he promised to exact less by *one half* of the *English*, than of other Merchants (*altera parte minora*).

8. The Enemy, perceiving by the Fires, that our Cohorts in the Night time kept Watch at the Fortifications, silently moving towards them, discharg'd their Arrows at them, and presently retreated to their own Party; for which our Men taught by Experience, found out this Remedy, to make their Fires in *one* place, and keep Watch in *another* (*alius*).

9. There is *one* kind of Deportment due to a Father, *and another* to a Son; *one* to our own Country-man, *and another* to a Stranger; *one* to a Friend, or a Benefactor, *and another* to an Enemy that has injur'd us (*alius*).

10. The Physicians were not yet agreed upon the Disease. One would have it to be a Dropsie, another an Aposthume in the Guts, *one one thing, and another another* (*alii aliud*).

11. Every one fram'd Opinions, and to that which he had heard of another, added something of his own Fear. When this from one hand had spread to more, and *one* had hand-
ed

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ed it to one, and another to another, there seem'd to be several Authors of the same thing (*alii aliis*).

12. There are several sorts of Religions, not only in different parts of the Island, but even in every Town; some *Worshipping for God* the Sun, others the Moon, or one of the Planets (*alii aliud errantium syderum Dei vice venerantibus*).

13. To moderate your Ambition about Fame, consider that as one Heap of Sand thrown upon another covers the first; so it happens in the Business of Fame; a new Glory eclipses an old one; and the later Age is a sort of an Extinguisher to the former (*arenarum cumuli alii aliis superingesti priora abscondant*). αἱ θῖναι ἀλλὰ ἐπ' ἀλλαις ἐπιφορέμεναι κρύπτουσι τὰ πρότερον.

14. One Advantage is given by Nature to one Beast, and another, to another; which peculiar each holds fast, nor swerves from it (*Bestiis aliud alii præcipui*).

15. Vanquisht we have these faithless Friends, and heartless Foes. Now know they well, that it is one thing to force away Virgins, and a far other thing to fight with Men (*aliud esse, longe aliud*).

16. She tore her Brother in pieces, and scatter'd one Limb in one place, and another in another (*aliud aliò membrum*).

17. He disposes the Soldiers upon the Works, not at certain Distances, but by continued Watches and Stations, so that they touch one another, and fill up the whole Fortification. (*inter se contingant*).

18. *Dumnox*

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18. *Dumnorix* undertakes the Business, and prevails with the *Sequani*, to let the *Helvetians* go through their Confines, and makes them give Hostages to one another; the *Sequani*, not to hinder the *Helvetians* Passage; the *Helvetians* to pass without Mischief and Injury (*inter se*).

19. Now there was but one to one left to fight on even hand; but neither in Hope nor Strength equally matched (*æquato Marte singuli supererant*).

20. *Sardanapalus*, the most wealthy King of Syria, commanded to be ingrav'd upon his Monument, *What I have eat, that I have*. What else, says *Aristotle*, would one write upon a Beast's Sepulcher, and not a King's? (*inscriberes*).

21. *Demetrius Phalerens*, in his Oratory, methinks wants that Spirit, and Vehemence that is requisite; however he has such a Vein of Sweetness with him, that one might know he had been *Theophrastus* his Scholar (*ut Theopraști discipulum possis agnoscere*).

22. *Epicurus* is one who thinks nothing worth seeking, but what begets Pleasure, or Exemption from Pain (*Is est Epicurus*).

23. It is very difficult to determine nicely, what one Man ought to make good to another upon the bare Principles of Conscience, and Honesty. (*quid quemque cuique præstare oporteat*).

24. The first thing that Justice requires of us is, that no one should hurt another, unless he be necessarily driven upon it for his own Security (*ut ne cui quis noceat*).

25. He

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25. He was a Prince of slow Parts, *but yet one that* would hearken to them that gave him good Counsel (*qui tamen*).

26. There was a certain Man in *Cesarea*, call'd *Cornelius*, a Centurion of the Band, call'd the *Italian Band*, a devout Man, *and one that feared God with all his House*, which gave much Alms to the People, and prayed to God alway (*Deique tum ipse, tum tota ejus familia, metuens*).

27. The mutual Slashings of Sword-players *was one of* the publick Entertainments of the Pagans; exposing Children was done every Day (*erant inter*).

28. He was reputed *one of the Wise Men*, that made Answer to the Question; When a Man should marry? A young Man not yet, an elder Man not at all (*inter Sapientes*.)

29. He dealt with the Queen by his Friends, that she would substitute four Men, who, in case she should die without Issue, should succeed one another in the Kingdom; hoping that *he should be one of them* (*ex illis futurum*).

30. When the Day of Pentecost was fully come, they were all with one accord *in one place* (*eódem*) ἐν τῷ αὐτῷ.

C H A P. LIV.

The Rendring of the Particle Other.

1. **U**Pon the Arrival of these Forces, he pitches *another* Camp at the *other* side of the Town. This Camp he appointed *Curio* to command (*alter*).

2. We will send these *other* five Books to our Friend *Brutus*; By whom we have been not only invited to the making Philosophical Treatises, but also provok'd (*alteros*).

3. At the same time they fought in *two other* Places. For *Pompey*, to separate our Troops, had assaulted several Forts at once (*duobus praeterea*).

4. This thing was the occasion that Provision was brought to him without danger from the *Menapii*, and *other* States (*reliquisque*).

5. The *French* will seize upon the Kingdom of *Scotland*, if any thing should befall the Queen *other than well* (*humanitus accideret*).

6. They required that he might not be proceeded against according to so rigorous a Sentence; *otherwise*, the *French* King could not but take very great Displeasure thereat (*sin minus*).

7. Take heed that ye do not your Alms before Men, to be seen of them: *Otherwise*, ye have no Reward of your Father which is in Heaven (*alioquin*). εἰ δὲ μήγε.

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8. *Publius Horatius* the Father cried out, that his Daughter in his Judgement was justly kill'd: *Otherwise* he would himself have punish'd his Son by his fatherly Authority (*ni ita esset*).

9. Of the Arguments that were brought against him, *some* he took off, *others* he neglected (*alia, &c. partim*).

10. The Church and State, by the Unskillfulness of some well meaning Men, *justled each other too much* (*inter se plus satis occursabant*).

11. Every one knows that to a distempered Palate, Meats *taste otherwise than they are* (*non, ut sunt, ita sapere*).

12. Seest thou not how every Tree and Plant, how Sparrows and Ants, are all in their Kind intent to perform whatsoever naturally doth become and belong unto them? And wilt not thou do that which belongs unto a Man to do? In truth, thou lovest not thy self: *Otherwise* thou wouldst also love thy Nature, and humour and comply with her Motions (*Quod nisi ita esset*). Ἐπεὶ τοι καὶ τὴν φύσιν αἶν σα, καὶ τὸ βέλημα ταύτης ἐφίλῃς : Ἐπεὶ τοι προ εἰ δὲ μὴ, *vel* εἰ γὰρ μὴ ponitur.

C H A P. LV.

The Rendring of the Particle Over.

1. **T**HOUGH I am not conscious to my self that I was ever *over fond* of Life, yet sometimes a secret Apprehension, and Grief over-clouds my Spirit, when I consider, that there will once be an End of this Light, and that I must part with all the Comforts of Life (*nimis cupidus. Cupidior*).

2. *Metellus* had four Children: *Priam* fifty, and seventeen of them born of his lawful Wife. Fortune had the same Power *over* both; but she made use of it but upon one of them. Many Sons and Grandsons laid *Metellus* in the Grave, but the Hand of an Enemy slew *Priam* before the Altar, whither he had fled for Sanctuary, after the Loss of so numerous a Progeny (*in*).

3. No Man had ever a greater Power *over* himself, or was less the Man that he seem'd to be, which shortly after appeared to every Body, when he cared less to keep on the Mask.

4. They either complained of their own Fate in their Tents by themselves, or with their Acquaintance lamented the common Danger. *All over the Camp* there was Signing of Wills (*Vulgo totis castris*).

5. I lost many of my Horses by the Way, which were choaked with eating new Barly, and drinking *over-cold* Water (*frigidior*).

N

6. These

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6. These Things seem to me to be spoken, *not over consistently (non constantissime).*

7. After a most bloody Butchery of both Sexes, and all Ages, at length Peace was granted, or rather a certain Clandestine Hostility cover'd over with the Name of Peace (*inductus*).

C H A P. LVI.

The Rendring of the Particle Dught.

1. **O**UR Bounty *ought to be* more inclined to the Calamitous, unless perchance they deserve their Calamity (*esse debet*).

2. Since *Panatinus* is one, who thinks nothing Good but that which is Honest; *he ought not methinks to have brought in such a Distinction (non videtur debuisse introducere).*

3. As this is to be done by all, who think to enter upon a virtuous creditable Life, *so for ought I know by no one more than your self (tum haud scio, an nemini potius).*

C H A P. LVII.

The Rendring of the Particle Out.

1. *M.* Antony, when he had got the most flourishing Part of the Empire, could not be content; but *out of* an unquiet Nature, desired the whole, and so lost all (*propter*).

2. Anger is an Enemy to Counsel and Advice, and is indeed the Property of Fools; who, *out of* Weakness of Mind, and Shortness of Thought, are familiarly transported with it.

3. *Out of Avarice* he plucks down the Abbies, Places of venerable Antiquity and Majesty, and seizes upon their Wealth, which had been so many Years heaping together (*Ex avaritia*).

An Ablative Case without a Preposition; as

4. He declin'd the Publick Functions of the Common-wealth, not *out of Laziness*, but Judgment.

5. His Arms and Legs (for his Breast was armed) were miserably mangled and hewn, many Stabs, *out of* a savage and beastly Cruelty, were bestowed upon his headless Carcass.

6. We are not ignorant, that you, *out of* your Wisdom, frequently revolve in your Minds, what the State of all *Europe* is, and what more especially the Condition of the Protestants (*pro*).

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7. Of the King's Servants, some he slew, others he wounded, and for no other Reason, but *out of Malice to the King* (*in Regis invidiam*).

C H A P. LVIII.

The Rendring of the Particle Since.

1. **W**Hat have *Castor* and *Pollux* to do at Sea, I wonder, *since* the one was a Horse-man, and the other a Wrestler? That's as it pleas'd the Poets (*cum*).

2. If Sighing did administer any real Relief to Pain, yet it were to be consider'd, whether a gallant, and brave Man should use it, or no; *but since* it is no Abatement at all to it, why will we disgrace our selves to no purpose? (*cum verò*).

3. We make it our farther Request, that, *since* the Merchants have given Security to satisfie the *Turks*, the Master may be discharg'd, and the Ship, together with her Lading, be forthwith dismiss'd (*quandoquidem*).

4. *Since* you have forced me to yield, that they who are dead, are not miserable, persuade me, if you can, that it is not a miserable thing neither, that we must die (*quoniam*).

5. *M.* Do you think that Passions are incident to a wise Man? *S.* I am clearly of that Opinion. *M.* Then truly this Wisdom so much boasted

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boasted of, is of no great Value, *since it differs not much from Madness (siquidem non multum differt).*

6. The *Israelites* desired of *Samuel*, that *since* both he himself was now old, and his Children followed not the Ways of their Father, he would set a King over them to govern them after the Manner of other Nations (*postquam*).

7. 'Tis about forty Years *since* *Solyman* in the Beginning of his Reign took *Belgrade*, slew *Lewis King of Hungary*, and promised himself the Possession of that Province (*cum*).

8. 'Tis not yet an hundred and ten Years ago *since* *Lucius Piso* got a Law to be enacted against the Corruption of Magistrates (*Nondum centum & decem anni sunt*).

9. *Solyman* married *Roxolana*, contrary to the Custom of former Emperors, none of which had ever married a Wife, *since the Days of Bajazet the Elder (à)*.

10. How long may it be, *since* we four liv'd together at *Paris*? I take it to be a matter of two and forty Years (*ex quo*).

11. There shall come in the last Days Scoffers, walking after their own Lusts, and saying, Where is the Promise of his coming? For *since the Fathers fell asleep*, all Things continue as they were from the Beginning of the Creation (*ex quo enim patres obdormiverunt*). 'Αφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν. 'Αφ' ἧς subintellige ἡμεῖς: Et ἡμεῖς sume pro tempore. Grotius.

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12. Do not be asham'd of your old Acquaintance, tho' better Fortune has befallen you ; it is not long *since* you was of our Opinion (*quod*).

13. There was a Brasier at *Amasia*, that vext me very much ; for demanding of him, whether he had any old Coins to sell, he answer'd me, that *a few Days since* he had a large Room of 'em, but now he had melted 'em down into Brass Kettles, as thinking 'em of no Use or Value (*paucos dies ante*).

14. Nothing has been wrote upon this Subject, *since Panætius his Time* that I could any ways approve of (*post Panatinm*).

15. This Ceremony the *Romans* have observ'd ever *since Romulus's Time* (*jam usque à Romulo*).

16. Ever *since Augustus his Time*, the Gentlemen of *Rome* have ruled *Egypt* as Kings ; for so it was thought expedient, to bridle and keep under that Province (*Jam inde ab Augusto*).

17. The *English* Laws have long *since* pronounc'd, That the Crown once worn, taketh away all Defects whatsoever (*jam olim*).

18. It is long *since* grown to a Proverb amongst the *English*, That *France* can neither be poor, nor abstain from War for three Years together.

19. Making no doubt but that, *since so many* were privy to the Thing, his Project would come to the King's Ear, he left the *Chersonese*, and remov'd again to *Athens* (*tam multis consciis*).

C H A P. LIX.

The Rendring of the Particle So.

1. **I** Write to you without any Care what-ever comes uppermost, as they say, and so I declare to you my Thoughts, in what Words I do it, I trouble not my Head (*Dum modò*).
2. There are some that will undergo any thing, be Slaves to any Man, so they can but obtain their Desire (*modò quod velint consequantur*).
3. Let every Man have Liberty to accuse me publickly; so as I in like manner may have Liberty allowed me to defend my self, and not be condemned unheard (*modo itidem & mihi*).
4. A Satyrift is a dangerous Man, approach him not: So he can but make himself merry, he'll not spare his best Friend (*dummodo*).
5. Like a second *Crispin*, or that little *Gracian Tzetzes*, so you but write a great deal, you take no Pains to write well; nor could write any thing well, though you took never so much Pains (*modò ut*).
6. The Divine Bounty has largely supplied us with all Things requisite to undertake and perfect great Designs; so we do not refuse to make use of them (*modo ne*).
7. As we must not accuse the Innocent, so we need not make Conscience of defending some-

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times the Guilty, *so* he be not abominable (*modò ne nefarium, defendere*).

8. Beasts, if you put any Fodder to them, *so* it be not improper to their Nature, are contented with it, and look no further (*qui modo natura non sit alienus*).

9. In my Father's House are many Mansions ; if it were not *so*, I would have told you (*quod si secus esset. Ni ita esset*). 'Εἰ δὲ μὴ, *si aliter esset*.

10. *So* may I live, says Pharaoh, as no Man throughout all Egypt shall lift up a Finger against your Pleasure (*Ita*).

11. Benefits done rashly, and without Distinction, are not to be accounted *so* great, as those which are done upon due Consideration (*aque, atque*).

12. In Hunting, sometimes he spends a little Time, *not so much* for Delight sake, as for Health (*non tam*).

13. Censures, and Prejudices, Hatred, and Back-biting, have not *so much* discouraged me, as my Love to the Truth, and my Affection to my Country have born me up (*tantum, quantum*).

14. As the Turks are fond of Beasts, *so* especially of Birds, and amongst these, most of all, of Kites ; by the Means of which they think their Streets are kept clean (*Cum, tum*).

15. What moves them to promote a War *so much* ; or what Advantage reap they from thence ? (*tantopere*).

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16. *Dionysius* the Tyrant, being banish'd *Syracuse*, kept School at *Corinth*. *So impossible was it for him to live without Empire* (*Usque eò imperio carere non poterat*).

17. You lie every way *so* open to Blows, that if one were minded for Sport-sake to make a Pass at any Part of you, he could hardly miss, let him aim where he would (*adeò*).

18. Though I should think my self happy, if I had but as much Invention and Learning as I have Memory, yet I do not relie *so* entirely upon it, *as to think I can forget nothing* (*usqueadeo, ut credam nihil mihi posse excidere*).

19. Some Men are *so* possess'd with Ambition, that they are not content to have liv'd magnificently, unless they also are buried *so* (*usque adeo*).

20. I speak to your Shame. *Is it so that there is not a wise Man among you?* No not one that shall be able to judge between his Brethren? (*Adeone nemo est apud vos peritus*)? Οὐτως ἐκ ἑστίν ἐν ὑμῖν σοφὸς ἐδὲ εἷς, &c.

21. What Man living, when he finds himself in any Calamity, betakes himself to God *so* as to neglect his own Duty in order to a Redress, and rely upon his lazy Prayers only (*sic*).

22. All these, by his Conversation, he *so* oblig'd to him, that no Person throughout the whole Course of their Lives, was dearer to them than he.

23. He *so* behav'd himself, that they publicly confer'd upon him all the Honours they possibly could.

24. Through

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24. Through Constancy, Fortitude, and Patience, he at length overcame all Difficulties: *So that not without good Reason*, he may seem to have used for a Motto, *Vincit qui patitur (Ut non temere)*.

25. What's the Meaning of this, *Pythius*, says *Canius*? *So many Fish*, so many Boats? (*tantumne piscium*).

26. As Burdens are more easily born, whilst Bodies bear upright, but overwhelm 'em, if they give way; *just so* the Soul by putting forth its utmost Efforts, bears off all the Pressure of those Grievances which burthen her, but upon shrinking *she is so hard press'd*, that she can never raise her self up (*similime. Sic urgetur*).

27. The Joys of Parents are secret, *and so* are their Grievs and Fears. Those they are not able to express: These they care not (*nec minus. Itidem &*).

28. As it is Rashness and Folly to go into the Field unarm'd, *so is it* to engage with the World, till a Man has fortified himself with Temper and Prudence (*sic &*).

29. We are inform'd that *Socrates* used to curse those People, that divided Profit and Honesty. With whom *the Stoicks* so far agreed as to maintain, That whatever is Honest must be also Profitable, and whatever is Profitable must be also Honest (*ita sunt Stoici assensu*).

30. *So much then for the Opinion of Evils*. Let us consider now the Opinion of Goods (*Ac de malorum Opinione hactenus*).

C H A P. LX.

The Rendring of the Particle *Some*.

1. **C**ertainly the Inclination of Princes to *some Men*, and their Aversion to *others*, may seem fatal (*hi, illi*).
2. Of the Things objected to him, *some* he acknowledged, *some* he extenuated, *some* he excused by Humane Frailty, and the greater Part he flatly denied (*alius*).
3. Nature design'd *some* Creatures for Swimming, which were to be Inhabitants of the Waters; *others* for flying, which were to sport in the open Air. *Some* to creep, *others* to go; and of these last, *some* to range alone, *others* to herd together: *Some* wild, and *others* tame; *some* to dwell in Holes, and Caverns under Ground (*alius alius quidam quidam partim partim alius quidam nonnullus*).
4. They alledging *some* one Cause, and *some* another, withdraw themselves daily by degrees out of that rude and barbarous Country (*alia atque alia causantes*).
5. The Earth fell a trembling in such a manner, that in *some Places* Stones fell down from Buildings, the Bells in Steeples struck against the Clappers, and the very Sea, till then almost calm, was vehemently tost to and fro (*alicubi*).
6. David considering with himself, that he was in danger of being killed *some time* or other by
Saul,

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Saul, thought it his best Way to betake himself to the Land of the *Philistines* (*periculum esse, ne quando à Saulo perimeretur*).

7. These People were for many Years harassed by their Neighbours; whilst *Sometimes* they made War, and at other times defended it, when made upon them (*aliàs*).

8. *Sometimes* he extoll'd a single Life: *Sometimes* a married Life: *Sometimes* he talk'd against both (*aliàs triplicatum*).

9. *As there are some*, that count it more noble to manage Affairs of War, than of Peace; so you shall find there are a great many others, who imagine, that hot and adventurous Undertakings have something that's greater and more glorious in 'em, than wisely cool and deliberate Counsels (*Quemadmodum sunt qui*).

10. *There were some* that thought this proceeded from the Art of Women, who, tho' they desire a thing never so much, yet would seem to do it against their Will (*erant qui*).

11. Our whole Island is in Circuit 1836 Miles, which Measure, as it is much less than *Pliny's*, so is it also somewhat less than *Cesar's* (*aliquanto*).

12. These *Irish* Matters, though in time somewhat distant, I have thought good to mention together, that they might the better be remembred (*nonnihil disjunctus*).

13. One of these Ships carried two hundred and twenty Men, the other somewhat less than two hundred (*paulo minus ducentis*).

14. The

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14. The Philosophers seem to have stretched out the Limits of Duties, *somewhat* further than Nature meant (*paulo longius*).

15. *Cæsar* having ended two very great Wars in one Summer, drew his Army into Winter Quarters, *somewhat* earlier than the Time of the Year required (*maturius paulo*).

16. We have this Rule from the Learned, That of Evils we ought not only to chuse the least ; but also to pick *some Advantage* even out of these, if there be any Advantage in them (*excerpere ex his ipsis, si quid insit boni*).

17. Of these *some* were chosen out and sent to Delphi to consult *Apollo*, about what General they should particularly make use of (*Ex his selecti Delphos missi sunt*).

18. The Traitors were forthwith committed to Prison : *Some little Doubt* was made about the *Embassadors* ; and tho' they seem'd to have deserv'd to be used as Enemies, yet the Law of Nations prevailed (*de legatis paululum addubitatum est*).

19. He that will be secret must be a Dissembler in *some degree*, whether he will no no (*quodam tenus*).

C H A P. LXI.

The Rendring of the Particle Such,

1. **I**F it shall be lawful, upon *such* trivial Excuses, for Pyrates to violate the most Religious Acts of Princes, and make a sport of Merchants for their particular Benefits, certainly the Sanctity of Leagues must fall to the Ground, all Faith and Authority of Princes will grow out of date, and be trampled under foot (*tam*).

2. The Garrison Soldiers, fearing a Famine, the worst of Evils, wearied the Besiegers with *such* frequent Sallies, that they brake up the Siege, and left the Besieged at liberty to fetch in Booty out of the Country adjoining (*tam creber*).

3. They sent Embassadors to *Cæsar* about Peace, who spoke after this manner : That they did not think the *Romans* waged War without the Help of the Gods; that could with *such* swiftness move forward Engines of that height (*tantus*).

4. *Livy*, and *Fabius Rusticus* have made the Form of *Britain* to resemble an oblong Platter, or two-edg'd Ax; and *such* certainly is its Shape towards the *South* as *Tacitus* has it (*is*).

5. *We* need *such* an Army as is not to be sent for a great way, nor long staid for, but *such* a one as is ready, and as it were at hand (*militæ opus est eo*).

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6. If any Nation should be allow'd to consecrate their Origins, and ascribe them to Gods as their Authors; *such is the Martial Glory of the Roman People*: That since they give out *Mars* above the rest to be their own and the Parent of their Founder, Human Nations may as contentedly bear this also, as they bear their Empire (*ea belli gloria est Populo Romano*).

7. She received the *Augury* with great Joy, and taking her Husband about the Neck wishes him to hope for high and lofty Matters: telling him, that that Bird came *from such a Quarter of the Heaven, and as a Messenger from such a God* (*ea regione Cæli, et ejus Dei nuncium*).

8. *Licinius* calls *Attilius* a rough crabbed Writer: Perhaps not without Reason: Yet *such a Writer, as ought to be read* (*scriptorem tamen ut legendus sit*).

9. Cities also, as well as other Things, spring from the lowest Beginnings: *Afterwards such as their own Bravery and the Gods assist, get themselves great Power, and a great Name* (*deinde quas*).

10. *The Forces with Achilles, were such, that they appeared neither in Number, nor in the Sort of Men, nor Experience in War contemptible* (*erant cum Achilla copia*).

11 She excepted against the late made Law; that it was unjust, invented on purpose against her, that it was without Example, and *such whereunto she would never subject herself* (*Æ cui*).

12. Of

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12. Of these Men, some were brought to their Trial, and condemned of Treason: Three only (*such was the King's Mercy*) were executed (*qualis erat Regis clementia*).

13. They had paid for this by a heavy Fine, had not the Archbishop, *such was his Mildness*, with much ado prevailed upon the Queen (*qua fuit ille lenitate*).

14. The People (*such is their Inconstancy*) out of a loathing to Things present, look to the Rising Sun, and leave the Setting (*qua est inconstantia: Cujus est inconstantiæ*).

15. We have taken care for a gathering of Alms to be made throughout this whole Republick, which upon good Grounds we hope will be *such* as will demonstrate the Affection of this Nation toward their Brethren, labouring under such horrid Inhumanities (*ejusmodi*).

16. The Horse threw their Bonnets upon the Ground, and Galloping their Horses with full speed by them, took them up with the Points of their Spears; and many *such* ludicrous Pranks did they perform (*hujuscemodi*).

17. This great Man was a Person of a noble Nature, and generous Disposition, *and of such* other Endowments, as made him very capable of being a great Favourite to a great King (*aliusque id genus*).

18. The Roman Common-wealth arising from small Beginnings, grew to *such a pitch* that it was at last cumber'd with its own Bulk (*eò crevit*).

19. Virtue is either the only Good, or in *such a manner* the chiefest Good, that all other Things

The Rendring of the Particle *Such*. 193

Things put in the opposite Scale, hardly amount to any Weight at all (*ita*).

20. The *Delphians*, soon after this, were visited with Famine and Pestilence, *to such a degree*, that they went to consult the Oracle of *Apollo*, to know what Wickedness it was that had brought these Calamities upon 'em. The Oracle gave 'em this Answer, That they were to expiate for the Death of *Æsop* (*ed usque. adeo usque*).

21. Silver and Gold have I none ; *but such as I have give I thee* : In the Name of Jesus Christ of *Nazareth*, rise up and walk, (*sed quod habeo, hoc tibi do*). ὃ δὲ ἔχω, τούτῳ σοι δίδωμι.

C H A P. LXII.

The Rendring of the Particle *Than*.

1. **L**A W, says *Cicero* in his *Philippicks*, is no other *than* a Rule of well grounded Reason, derived from God himself, enjoyning whatever is just and right, and forbidding the contrary (*nisi*).

2. What Man, under the Dread of Death or Pain, the one of which is often present, the other always impending, can be *other than* miserable ? (*non*).

3. *Cæsar's* Method, and Order of Battel was *otherwise than* the *Bellovaci* had informed the *Nervii* (*aliter se habebat, ac*).

O

4. Na-

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4. Navigation in a narrow Sea, is far other, *than* in the vast and open Ocean (*atque*).

5. You can scarce imagine, how unfriendly he is to himself, insomuch that the Father, that *Terence* brings in living miserably, for having been the Cause of his Son's leaving him, did not torment himself worse *than* this Man (*atque*).

6. Shall *less than thirty* Runagates and Traitors, dispose of the Empire? Do you allow the Example? Do you wink at their Crime, and so make it your own? (*minus triginta*).

7. If any thing was *harder than ordinary* they brought it to *Moses*, but all small Matters they decided themselves (*difficilius*).

C H A P. LXIII.

The Rendring of the Particle That.

1. **T**HEY marched about fifteen Days in such manner, *that* there was not above five or six Miles between the Enemy's Rear and our Van (*uti*).

2. It is put to the Senate, that Levies may be made throughout all *Italy*; *That Money* may be allow'd *Pompey* out of the Treasury (*pecunia uti*).

3. Our Birth is made painful to the Mother, *that* she may love the Child the better; and Death is made formidable to Mankind, to de-

The Rendring of the Particle That. 195

ter us from laying violent Hands upon our selves (*quò*).

4. The Immortal Gods are wont; *to the End* that Men may be the sorer grieved at the Change of their Condition, to grant unto such, as they intend to be aveng'd of for their Wick- edness, a more than ordinary Prosperity some- times, and a longer time of Impunity.

5. When that Work was finished, he places Garrisons about it; *to the end* they might be the easier hindred, if they should offer to pass over against his Will.

6. Why was not this Ointment sold for three hundred Pence, and given to the Poor. This he said, *not that he cared for the Poor*; but be- cause he was a Thief, and had the Bag, and bare what was put therein (*non quod ei cura essent pauperes*) ἵχ' ὅτι πλεὶ τῶν πτωχῶν ἔμελλεν αὐτῷ, *non quod ei cura esset egentium*.

7. Queen Elizabeth was indefatigably given to the Study of Learning; *insomuch that* before she was seventeen Years of Age, she understood well the *Latin, French, and Italian Tongues*, and was indifferently well seen in the *Greek* (*aded ut, usque aded ut*).

8. Pythagoras tells us, that the Souls of Men continue indeed after Death, but pass from Body to Body, *so that* the same Person is per- haps to Day a Dunghil-cock, who in the Time of the Trojan War was Agamemnon (*ut*).

9. He never supped without some Philoso- phical Lecture; *so that* the Minds of the Guests, as well as their Appetites were entertained.

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10. His Courtesie was not without Severity, nor his Gravity without Affability ; *so that* it was hard to judge, whether his Friends lov'd or revered him more.

11. Take care to be ready with your Boat and Oars ; for such a Multitude of Ghosts will come by and by, that I am afraid *you will not be able* to ferry them all over (*ne non sufficias*).

12. *See that thou make* all Things according to the Pattern shewed to thee in the Mount (*Vide facias*). *Ὡς πρίνους.*

13. They said they were afraid Corn could not conveniently enough be brought up to them (*ut satis commodè supportari posset*).

14. I am afraid, *I shall not be able* to describe to you what I saw, without weeping. And I am afraid I shall not be able to hear it, without laughing. But let's have it however (*ut possim*).

15. Pain is intolerable ; Nature cannot bear it. These are Words. Children endure it for Love of Glory ; others endure it for Shame, many out of fear, and yet are we afraid, *Nature cannot bear* that which is endured by so many (*ut natura non possit*).

16. To the Historians we owe, *that* we are not ignorant of the Times that are gone before us ; which to be, is (as Tully says) to be always Children (*quòd*).

17. As in other Things you follow the Footsteps of your immortal Ancestors, so we again and again beseech you, *that you would not* swerve from them in this Particular (*nolis*). Subintellige ut.

18. We

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18. We beg of you, *that you will vouchsafe* your Integrity to be the Harbour and Refuge for People toss'd so many Years, and almost Ship-wrack'd in your Courts of Justice (*dig-neris*).

19. If these Things were not done by Your Highness's Consent and Command, as we hope they were not, we desire you would make it appear by the Punishment of the Governour.

20. We desire you would perswade your self, that there is nothing which we request of you in the way of Kindness, which we shall not be ready to repay both to you and yours, whenever the like Occasion shall be offer'd us.

21. Let this also be reckon'd as an Instance of his good Nature, *that* with one, whom he had been acquainted withal from a Child at School, he liv'd so lovingly, that their Friendship increased even to their utmost old Age (*quòd*).

22. *M. Crassus* was somewhat thick of hearing; but he had another thing, that was worse, *that* he heard ill.

23. *That you cut off* part of our Army, when those that had pass'd the River, were not able to aid their own Men; do not, for that Reason, either think very highly of your own Valour, or despise us (*Quòd concideris*).

24. *In that* I brought over a great Number of Germans into Gaul, this I did to secure my self, not to fight against Gaul; an Evidence of this is, my not coming but upon Entreaty (*Quòd*).

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25. Though he were willing to forget the old Indignity ; could he also lay aside the Memory of their late Injuries, *that* against his Will, they had attempted a Passage through the Province by force, *that* they had harrassed the *Edui*, *that* the *Ambarri*, *that* the *Allobroges* ?

26. He could there do no mighty Work, *save* *that* he laid his Hands upon a few Sick Folk, and healed them (*nisi quòd*) 'ΕΙ ΜΗ.

27. The History of *Jonah*, who was three Days in the Whale's Belly, is in *Lycophron* ; *save* *only that* instead of *Jonah*, the Name of *Hercules* is put in (*nisi quòd*).

28. Setting Fire to the Works, which he had rais'd, he return'd to *Athens*, with the same Number of Ships, *that* he set out withal, to the great Offence of his Citizens (*cum totidem navibus, atque erat profectus*).

29. *Dionysius* the Tyrant, *that* he might not entrust his Throat with the Barber, made his own Daughters learn to trim. And yet when they came to be of Age, he took even from their Hands the Razor, and brought up a Practice of their Singeing his Beard and Locks with burning Wall-nut-shells (*ne*).

30. We desire *that* you will not any longer suffer these Pests of Commerce, and Violators of the Law of Nations, to harbour in the Ports of your Kingdom (*ne diutius*).

31. He required, *that* *Caesar* should bring no Foot-soldier to the Parley ; *that* both should come with their Cavalry only (*ne quem peditem*).

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32. He never rested in those Things he had gotten, but still thirsted and pursu'd after new; yet so that he would not rush into new Affairs rashly, but settle, and make an End of the former, before he attempted fresh Actions (*ut ne tamen, ut tamen, &c. ne*).

33. I take him to have been the only Man that saw Truth: That rescu'd the Mind from the grossest Errors, and found out a compleat Method to make us good and happy (*unum vidisse*).

34. Shew your self that Man that I have known you from your Infancy: Trust me, the Injuries of Men will illustrate your Greatness (*is*).

35. *Divico* answer'd, that the *Helvetians* have been so trained up by their Ancestors, that they have been accustomed to receive, not give Hostages; that of that the People of *Rome* is a Witness (*ejus rei*).

36. I recite my Verses to none, but my Friends, and that against my Will, not in all Places, or before all Sorts of Persons (*idque*).

37. This one Legion, and that not a compleat one neither, two Cohorts being drawn off, the Enemies despised (*neque eam plenissimam*).

38. They come to her, tell her the Cause of their coming, and in few Words admonish her to prepare for Death; for that she was to die the next Day (*postridie utique moriendum*).

39. What greater Wickedness can there be than to murder a Man? Is he therefore chargeable with Wickedness, that has murdered a Tyrant? The People of *Rome* I'm sure do not

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think so, who count it one of the gloriousst Actions in the World (*si qui Tyrannum occidit*).

40. He ran before, and climbed up into a Sycomore-tree to see him; for he was to pass *that way* (*illac*). Ὅτι δὲ ἐκείνης ἤμελλε διέρχεται. Deest ὁ δὲ.

41. His Disciples asked him, saying, Master, who did sin, this Man, or his Parents, that he was born Blind? Jesus answered, Neither hath this Man sinned, nor his Parents: *But that* the Works of God should be made manifest in him (*sed ut*) ἀλλ' ἵνα. Subauditur vocula hujusmodi, *sed commodè hoc accidit*. Solet ἀλλ' ἵνα habere talem ἑλλειψιν [*defectum*]. Joh. 13. 18. 14. 31. 15. 25. Grotius.

C H A P. LXIV.

The Rendring of the Particle The.

1. **T**HE more bitterly, and cruelly any one spoke, the more he was commended by Caesar's Enemies (*ut quisque acerbissimè, ita quàm maxime*).

2. Sure our Demosthenes was somewhat vain, who said he was delighted with a Woman's whispering another in the Ear, *This is the Great Demosthenes*. What can be more vain than this? Yet how great an Orator! (*Hic est Ille Demosthenes*).

C H A P. LXV.

The Rendring of the Particlle Then.

1. *CÆsar*, removing out of Sight, first his own, *and then* the Horses of the rest, that he might cut off all Hopes of flight; encouraging his Men, joyns Battel (*deinde*).

2. I am clearly of the Mind, that the Good are happy; the Wicked, miserable. Is *Arche-laus then* miserable? Certainly, if he be unjust (*ergo*).

3. *Alexander*, after he had kill'd his Friend *Clitus*, could hardly forbear offering Violence to himself. Where *then* are those that say Anger is natural? If it were natural, how could it be, either that one Man should be more hasty than another, or that any Man should repent of what he did in his Passion?

4. While one saith, I am of *Paul*, and another, I am of *Apollos*, are ye not Carnal? *Who then* is Paul, and who is *Apollos*, but Ministers by whom ye believed, even as the Lord gave to every Man (*Quis igitur est Paulus*)? *Τίς ἐν ἑστὶ Παῦλος*;

5. The Law can never with those Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect. *For then* would they have ceased to be offered (*Alioquin* [*cæteroquin*] *cessassent offerri*). *Ἐπεὶ ἂν ἑπαύσαντο προσφέρειν*

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6. I think my self happy, King *Agrippa*, that I am to answer for my self this Day before thee, touching all the Things whereof I am accused of the *Jews*: Especially, because I know thee to be expert in all Customs and Questions which are among the *Jews*: Wherefore I beseech thee to hear me patiently. My manner of Life then from my Youth, which was at the first among mine own Nation at *Jerusalem*, know all the *Jews* (*Ac meam quidem ab ineunte etate vitam*). Τὴν μὲν ἐν βίωσιν μου, τὴν ἐν νεότητι, meam itaq; meam igitur, &c. Hæ particulæ, tum Græcæ, tum Latinæ, transitionibus plerumque serviunt.

7. If according to the Saying of our Saviour, it is better to give, than to receive; then he that gives out of his own to those that want, is much perfecter, than he that is only upon the receiving-hand (*utique*).

8. Then *Agrippa* said unto *Paul*, Thou art permitted to speak for thy self. Then *Paul* stretched forth the Hand, and answered for himself (*Hic Agrippa*). Ἀγρίππας δὲ, &c.

9. The Burning of *Sodom* is in *Diodorus Siculus*, *Strabo*, *Tacitus*, *Pliny*, and *Solinus*. The most Ancient Use of Circumcision is related by *Herodotus*, *Diodorus* and *Strabo*. And then for the Endeavour of Climbing up to Heaven, which of the Poets does not mention it? (*Jam verò*).

10. *Gallia* wavered, *Britany* was conquer'd, the *Dacians* overthrown; the *Parthians* in Arms. Then as for *Italy* that was afflicted with unheard of Miseries: Towns were burnt, most
ancient

The Rendring of the Particle Then. 203

ancient Temples consum'd to Ashes, the Capitol it self on Fire by the Citizens own Hands, the holy Ceremonies prophan'd, great Adulteries (*Jam verò Italia*).

11. *Then as to that other Part of Philosophy,* which is term'd Logick, he is absolutely defenceless and naked (*Jam in altera Philosophia parte*).

12. Thou Hypocrite, first cast out the Beam out of thine own Eye; *and then* shalt thou see clearly to cast out the Mote out of thy Brother's Eye (*& ita demum*).

13. *Then* hath a Man attain'd to a State of Perfection in his Life and Conversation, when he so spends every Day as if it were his last (*Tum denique*).

14. When they were escaped, *then* they knew that the Island was called *Melita* (*tum demum*).

C H A P. LXVI.

The Rendring of the Particle Therefore.

1. **C**Loaths neither make a Man better, nor worse. *Therefore* 'tis unreasonable to judge of any one by his Garb (*proinde*).

2. *Pompey* writ back, that *Domitius* had not by his Advice, or Consent, betaken himself to *Corfinium*; *therefore*, if by any means he could, he should come to him with all his Forces.

3. What

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3. What do you think of the *Lacedæmonian* Woman, who, having sent her own Son out into Battel, and hearing he was slain, said, I *therefore* brought him into the World, that he might be one, that should make no scruple of dying in the Defence of his Country ? (*idcirco*).

4. There is nothing covered that shall not be revealed ; nor hid, that shall not be known. *Therefore* whatever ye have spoken in Darknes, shall be heard in the Light : And that which ye have spoken in the Ear in Closets, shall be proclaimed upon the House-tops (*Itaque. Idcirco*). [*Ἀνθ' ὧν*] Loquendi genus Hellenistic admodum familiare ; Plerumque usurpatur in reddenda causa, ut, *ἀνθ' ὧν ἐκ ἐπίστευσας τοῖς λόγοις μου, εὐὸ quod non credideris verbis meis*, Luc. 1.

20. *Ἀνθ' ὧν τὰ κείμενά μου ὑπερῆδον, εὐὸ quod abjecerint judicium meum*, Levit 26. 43. *Ἀνθ' ὧν τὰ ἁγία μου ἐμίανας, εὐὸ quod sancta mea violasti*, Ezech. 5. 11. Invenias eodem planè sensu illud *ἀνθ' ὧν* [*εὐὸ quod*] apud Sophoclem. At hîc illis accedo qui illativum putant, quale & illud Eph. 5. 31. *ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα, propter hoc relinquet homo patrem*, id est, *ἐνεκεν τούτου, hujus rei gratia, idcirco*. Grotius.

5. Cicero in his Book entituled *Orator*, speaking of the Affectation of divers Greek Rhetoricians, saith thus. “ *And therefore Herodotus and Thucydides are the more admirable*. For “ though they lived in the same Age with “ those I have before named, yet were they “ far from this kind of Delicacy, or rather in- “ deed Foolery (*Quo magis sunt, &c. mirabiles*).

6. That

6. That Corn, which he had brought up the River *Arar* in Ships, *he could therefore make no use of, because the Helvetians, whom he did not care to leave, had turned off their March from Arar* (*propterea minus uti poterat, quòd*).

7. The two Armies were seated before their Camps, free from present Danger rather than Concern. For why? Empire was the Matter in question, depending upon the Bravery and Success of three Combatants on each Side. *Accordingly therefore* their Minds being erect and in suspense, were wholly pointed upon this in no wise grateful Sight (*Itaque ergo*).

8. There cannot be a greater Error than to believe, a Man whom we see qualified with too mean Parts to do good, to be *therefore* incapable of doing hurt: There is a supply of Malice, of Pride, of Industry, and even of Folly, in the Weakest, when he sets his Heart upon it, that makes a strange Progress in Mischief (*ed re*).

9. At *Myra* the Centurion found a Ship of *Alexandria* sailing into *Italy*; and *he put us on board thereof* (*èd nos imposuit*). ἐνεβίβασεν ἡμᾶς εἰς αὐτό.

C H A P. LXVII.

The Rendring of the Particle Though.

1. **I** Have put into a Letter, that, which ought rather to have been talk'd over : *Though* whatever Mistake there is in the Letter, that may afterwards be set right by Discourse (*quam*) *καίτοιγε*.

2. Want is proper to one that has Sense; now the Dead have no Sense; therefore neither do the Dead want. *Though* what need we philosophize upon this Point; since we see the Matter stands in no great need of Philosophy? (*Est*).

3. Virtue, *tho'* it be seen in another, yet moves us, and makes us Friends to him, in whom it appears to be (*etiamfi, tamen*).

4. True Friendship is so rare, that scarce three Couple of Friends are found, *tho'* you trace 'em from Theseus to Orestes (*ut ad Orestem pervenias, profectus a Theseo*).

5. *Though* we could conceal it from Gods and Men, yet we ought to do nothing covetously, nothing unjustly, nothing lustfully, nothing inconsistently (*Si*).

6. *Though* Laughter be allowable, yet Giggling is blame-worthy, for the Flushing of the Soul in Mirth, is liable to the same Censure, as the Shrinking of it in Sorrow.

7. He would not go with *Q. Cicero* into *Asia*, *tho'* he might have been his Legate. For he did

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did not think it decent for him, since he had refused the Prætorship it self, to become the Follower of a Prætor (*cum*).

8 *Though things are thus*, yet if they will satisfie the *Edui* for the Injuries they have done them and their Allies, and likewise the *Allobroges*, *Cæsar* says he will make Peace with them (*Cum ea ita sint*).

9. There are some that pretend themselves rich, *tho'* they have nothing; there are some that pretend themselves poor, *tho'* they are wealthy (*quum*).

10. I acknowledge thy Kindness, in speaking so courteously to me; *tho'* I am not worthy to come into the Number even of thine Handmaids (*quum tamen*).

11. Does the wise Man adore the People? No, he despises them, and rejects their Honours, *though* freely offer'd him (*etiam*).

12. A true Friend scorns to decline any Danger, and is ready to rescue his Friend, *though* at the Expence of his own Life (*etiam cum*).

13. His Queen, notwithstanding she had presented him with diverse Children, and with a Crown also (*though he would not acknowledge it*) had no Interest with him (*utrumque illud fateri non sustineret*).

14. This Town, by reason of the Breadth of the Ditch, and Height of the Wall, *tho' but few defended it*, he was not able to take by Storm (*paucis defendentibus*).

15. There are some, whose Authority is of exceeding great Force with the common People,

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ple, *who, tho' private Men*, have more Interest than the Magistrates themselves (*qui privati*).

16. War was waged against *Anthony, tho' a Consul*, by Authority of the Senate; in which being worsted, he would have been put to Death, but that *Octavius*, affecting the Empire, sided with him to subvert the Commonwealth (*consulem*).

17. The People considering those Things, chose rather to have him punished *tho' innocent*, than to be any longer in fear themselves (*eum innoxium plecti*).

18. Sure the King was out of his Wits to pull his Hair up by the Roots, *as though Melancholy* were to be abated by a bald Pate (*quasi vero*).

19. *Saul* said, I spared the best of the Sheep and Oxen, to sacrifice to the Lord. And *Samuel* said unto him; *as tho' Obedience* were not more acceptable to the Lord than Sacrifice.

20. Men do not consider Accidents may befall them; every one hopes for *Metellus's* Fortune; *as though* either there were more Fortunate, than Unhappy, or there were any Certainty in Human Affairs, or it were more prudent to hope, than to fear (*proinde quasi*).

21. Now *though* we should get to the *Hellepont* by Flight, yet who will prepare us a Fleet to pass over (*Fam ut*)?

22. A good Man will do nothing, either against the Publick, or his Oath, or any solemn Engagement, for the sake of his Friend; *no, tho' he were Judge* in his very Friend's Case (*ne si Judex quidem erit*).

C H A P. LXVIII.

The Rendring of the Particle *Though*.

1. **S**ometimes Men err in their Counsels *through* Ambition, as *Perdiccas*; sometimes *through* a false Opinion of Right, as *Brutus*; sometimes *through* over-doing, as *Pericles*; sometimes *through* Anger, as *Marius* (*propter*).

2. The Army fell upon them, most cruelly slew several, put others in Chains, and compell'd the rest to fly into desert Places, and to Mountains cover'd with Snow, where some hundred of Families are reduced to such Distress, that 'tis greatly to be feared they will in a short time all miserably perish *through* Cold and Hunger (*frigore*).

3. The Ship ran aground, and split to pieces, not *through* any Fault of the Master, but *through* want of Skill, or Obstinacy of the Pilot (*culpa imperitiæ*).

4. Let nothing be done *through* Strife, or vain Glory, but in Lowliness of Mind let each esteem other better than themselves (*per contentionem, aut ostentationem. Contentiose, aut ambitiose*).
κατ' ἐρίαν, ἢ νερόσφιαν.

C H A P. LXIX.

The Rendring of the Particle Till, or Until.

1. **T**HE Lark did not think it necessary to remove her Nest, when the Corn was ripe, and carry her unfledg'd young ones any where else, *till* the Master of the Field himself, neglecting the Help of his Friends and Relations, resolv'd to cut down the Corn with his own Hand (*dum*).

2. Some think that Obedience *is to be denied him, till* he has reformed what he has done amiss (*tantisper ei denegandum, donec*).

3. When he was in the highest Passion, he was so far from stooping to any Dissimulation, whereby his Displeasure might be conceal'd, *till* he had attain'd his Revenge (the low Method of Courts) that he never endeavour'd to do any Man an ill Office, before he first reproach'd him with the Injuries he had done, and told him what he was to expect from him (*usque, donec*).

4. He never laid his Head upon his Pillow at Night, *till* he had by Repentance reconcil'd himself to God, for the Transgressions of the Day past (*antequam*).

5. The Search of Truth ought not to stop, *till you have found it*; and 'twere a Shame to flag in the Chace, when the Game's inestimable (*nisi inveneris*).

The Rend. of the Particle Till, or Until. 211

6. *Laban* set Meat before *Abraham's* Servant. But he said, he would not eat, *till* he had propos'd his Business. And *Laban* bidding him propose it, he spoke thus (*nisi prius proposuerit*).

7. It is the Custom of the *Magi*, not to interr any of their Friends *till* their Bodies have been first torn in pieces by wild Beasts. In *Hyrcania* the common Sort keep Dogs for that very purpose, at the publick Charge, Noblemen in their Houses (*nisi à feris sint antè laniata*).

8. All the Enemy turned their Backs, nor did they cease flying, *till* they came to the River *Rhine*, which was about fifty Miles from the Place where they fought (*neque prius, quàm*).

9. The fifty Daughters of *Danaus* begg'd of the King of the *Argives*, that he would protect them from the *Egyptians*. The King told them, he could not undertake their Protection, *till* he had imparted the Matter to the People (*se non antea, nisi prius*).

10. The *Turks* count it a great Piece of Religion to bear false Witness against a Christian, they do not stay *till* they are ask'd; they appear without Summons, and obtrude themselves on their own Accord (*ut*).

11. So may *Pharaoh* live, as you shall not go hence, *till* your youngest Brother is come hither (*quin*).

12. Verily I say unto you, Till Heaven and Earth pass, one Jot or one Tittle shall in no wise pass from the Law, *till* all be fulfilled (*quin fiant omnia*). *ἕως ἂν πάντα γένται.*

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13. He retained with a never dying Memory the Kindnesses he had received, but those he had done himself, he remembered so long, *till* he that had received them was grateful (*quoad*).

14. When *Ruth* had eaten *till* she was satisfied, she rose to glean. And *Booz* order'd his Servants to leave handfuls on purpose for her (*ad satietatem*).

15. As for the Pope, against whom you declaim so loudly, I am content you should bawl at him, *till* you are hoarse (*usque ad*).

16. Judge nothing before the Time, *until* the Lord come, who both will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Hearts: And then shall every Man have praise of God (*quoadusq; veniat Dominus*). *ἕως ἃν ἔλθῃ ὁ Κύριος.*

17. After the *Kenites* had withdrawn from the *Amalekites*, *Saul* routed the *Amalekites* from *Hevila*, even *until* you come to *Sur*, which lies over against *Egypt* (*usque dum veniatur*).

18. *Alexander* continued the Battel very smartly *till* Sun set, and that Day was *Demetrius* Slain (*ad*).

19. *Ascanius*, the Son of *Æneas*, was not ripe enough yet to govern: However the Government remained safe and entire for him *till* he came of Age (*ad puberem ætatem incolume mansit*).

20. I intreat, and beg of you, to defer, what Thoughts you have of executing your Revenge, *till* another time (*in*).

The Rendring of the Particle Co. 213

21. The Emperor *Charles* the Fifth, layed such Rubs and Delays in Cardinal *Pool's* Way, that he came not into *England* till after fifteen Months (*nisi*).

22. Till within these five and twenty Years, nothing was more common in *Germany*, than hot Baths (*Ante*).

23. At the same time *Casar* order'd the third Battalia, that had been quiet, and till then had kept their Place, to advance forward (*ad id tempus*).

C H A P. LXX.

The Rendring of the Particle Co.

1. **W**Hat I intended to have deferred to a longer time, I will put in execution out of hand, that I may forthwith see, whether Shame and Duty, or Fear is more prevalent with you (*in longiorem diem*).

2. *Lucius Torquatus* used great Severity to his own Son, upon Articles exhibited against him by the *Macedonian* Legates, for Acts of Extortion, while he was Prætor in that Province (*severitatem in suo filio adhibuit*).

3. They laid Hands on them, and put them in hold unto the next Day: For it was now Eventide (*ad posterum diem*) εἰς τὴν ἄνυκτον.

4. It is my Judgement, that Discontent, Fear, and Anger are incident to a wise Man (*cadere in*).

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5. The People form'd themselves to the Manners of their King, as their only Pattern (in).

6. Edward the Fourth was the first of all the Kings of England, since the Norman Conquest, that had taken a Subject to Wife (in uxorem).

7. I persecuted this Way even unto the Death, binding and delivering into Prison both Men and Women (*hanc institutionem sum capitaliter in-sectatus*). ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, *Sectam hanc persecutus sum usq; ad mortem.*

8. They drove away about five Thousand Head of Cattel, the greatest Part whereof was shared among the Soldiers, Man by Man, according to the Manner of the Country (ex).

9. The Germans, according to their Custom, putting themselves into a Phalanx, received the Force of our Swords (*ex consuetudine sua*).

10. Whereas the *Triumviri* according to the Custom whereby Things were then managed, had sold *Saufeius* his Estate; by the Labour and Industry of *Atticus* it was brought to pass that, by the same Messenger, *Saufeius* was inform'd he had lost his Patrimony, and re-obtain'd it again (*consuetudine*).

11. That the City might not be large to no purpose, *Romulus*, according to the old Stratagem of Founders of Cities, set open an *Asylum*. Thither resorted, as to a Place of Refuge, out of the Neighbouring Countries, all the Rabble, without Distinction, Bond and Free, one with another, Folk desirous of Change and Novelty (*petere consilio condentium urbes*).

12. As

12. As soon as this Thing was signified to the *Helvetians* by Information, according to their Customs, they made *Orgetorix* stand his Trial in Chains, the Punishment to follow upon his Condemnation, was to be burnt (*moribus suis*).

13. Let us by all means fly Haughtiness, Disdain, and Arrogance, when Things are prosperous, and run according to our Desire (*ad voluntatem*).

14. First of all, *Numa Pompilius* divides the Year, according to the Course of the Moon, into twelve Months (*ad cursum lunæ*).

15. One Day led well, and according to thy Precepts, O Philosophy, is to be preferr'd before an Immortality in Vice (*ex*).

16. Answer not a Fool according to his Folly, least thou also be like unto him (*secundum*).

17. Answer a Fool according to his Folly, least he be wise in his own Conceit.

18. Though most of *Tully's* Books of Philosophy seem to have something Divine in them, yet that Treatise of old Age, which in his old Age he wrote; that Piece, I say, do I look upon, according to the Greek Proverb, to be the Song of the dying Swan.

19. How come you to be set out with Colours? Never had any Bird such a Variety of Feathers. You have nothing about you, that's either according to Nature, or common Fashion (*juxta*).

20. Why walk not thy Disciples according to the Tradition of the Elders, but eat Bread with unwashen Hands? (*ut postulat. ut fert*).

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21. We request of you, that you would vouchsafe your Assistance to this poor oppressed Man, and *according to* your wonted Justice, restrain the Insolence of his Adversary (*pro*).

22. One Man is for a single Life, another for a marry'd State, others for Privacy, and some again are pleas'd with publick Administrations in the Government, *according to* the various Dispositions of Bodies and Minds.

23. Philosophy is so far from being praised, *suitably to what* she has deserv'd of Man's Life; that she is by the most slighted, by many even reviled (*perinde ac*).

24. It was observed that Pompey's Army, *contrary to* their ordinary Custom, was advanced a pretty way from their Trenches (*extra*).

25. Caesar, his whole Army almost being dismay'd, because the Thing had happen'd *contrary to* Expectation and Custom, encouraging his Men, draws the ninth Legion to their Succour (*præter*).

26. He treated the poor Queen more sharply than she deserved at his Hands, *contrary to what* he had promised to the French King (*contra quàm, contra ac*).

27. 'Twill not be foreign to the Business in hand, to give a short Account of the Manners and Customs of the Gauls (*Non abs re fuerit*).

28. He was so indulgent to his Relations, that he thought it a Piece of Irreligion to be angry with those, whom he was obliged to love (*in*).

29. If it should happen that we are forced to disoblige any Person, we must endeavour to excuse it as well as we are able, to him (*adversus*).

30. He was of a most flowing Courtesy and Affability, to all Men who made any Address to him ; and so desirous to oblige 'em, that he did not enough consider the Value of the Obligation, or the Merit of the Person he chose to oblige ; from which, much of his Misfortune resulted (*adversum*).

31. All that Time the Ambassadors spend in consulting with the Conspirators, and with much Importunity prevail upon them, to send Letters by them to the Tarquinii (*ut literæ sibi ad Tarquinos darentur*) *perferendæ nempe*.

32. Saul yet breathing out Threatnings and Slaughter against the Disciples of the Lord, went unto the High-Priest, and desired of him Letters to Damascus to the Synagogues, that if he found any of this Way, whether they were Men or Women, he might bring them bound to Jerusalem (*petiit ab eo epistolas in Damascum*)
ἤτησάτο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν περὶ τὰς συναγωγὰς.

33. Did you ever see the Alps ? Yes, I have. These Mountains are no more than Warts to the Billows of a raging Sea (*si conferantur*).

34. The Israelites obeyed Joshua's Order, and took up twelve Stones out of the midst of Jordan, to the Number of the Tribes of Israel (*ad*).

35. The Town was taken and plunder'd : To the Number of two thousand three hundred were
I
kill'd ;

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kill'd; and six thousand were taken Prisoners (*ad duo millia & trecenti occisi*).

36. They dyed with their Wives, Children, and Cattle, to the Number of a thousand Persons (*ad*).

37. The same Persons, in whose behalf we wrote to you in September, the last Year, complain grievously to us, that they have not been able hitherto to obtain Possession of the Inheritance left 'em by their Father's Will (*apud*).

38. The Duke by his Letters cleared himself to the Queen, and openly professed the Protestant Religion.

39. *Theseus*, King of *Athens*, to his great Honour, restor'd the People to their Liberty (*cum*).

40. Have no Regard to the Person of a great Man; strive for Truth, even to Death, and contend for Justice, even to the Danger of thy Life.

41. Our Merchants, which reside in the Town, to the vast Advantage of your People, were forbid to visit their Country-men, or assist them in the least (*non sine*).

42. As it has been always a great Occasion of rejoycing to us, whenever any prosperous Success attended your Arms; so neither are we sorry for the late Advantage gain'd by your Fleet, tho', as we understand, it happen'd a little to the Detriment of our own People (*aliquo cum detrimento*).

43. The French King feared, lest the most potent Kingdoms of *England*, *Scotland*, and *Ireland*,

Ireland, should be joyned in a League of Amity, to the endangering of France (*in Gallia periculum*).

44. While these Things were debating, Francis the second dies, whether to the greater Grief of the Papists, or Joy of the Protestants, I cannot say (*majori Pontificiorum dolore*).

45. These Things he wickedly attempted, but to his own Destruction, as we shall shew by and by (*suo exitio*).

46. The Oxen of this Country are not only extreme hardy, but beautiful also to look to (*ab aspectu decorus*).

47. He built Ships, and Abundance of flat-bottom'd Boats, each of which were big enough to carry thirty Horses (*vehendis*).

48. Aeneas, Son of Anchises and Venus, when Troy was burnt, forgoing his Country, came to Laurentum, seeking an Abode, and a Place to build a City in (*condendæq; urbi locum*).

49. As for what Things still remain to be transacted, about those we have determin'd to send an Embassy to Your Majesty (*mittendam decrevimus*).

50. We beg this one Thing of you, that, if out of your Clemency you have determined to save us you would not strip us of our Arms (*nos esse conservandos*).

51. Caesar seeming sufficiently to understand the Mind of his Soldiers, thought fit to try what Intention, or Inclination Pompey had to fight (*tentandum existimavit*).

52. When

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52. When we had discovered Cyprus, we left it on the Left-hand, and sailed into Syria, and landed at Tyre: For there the Ship was to unlade her Burden (*expositura erat onus*). ἐκεῖσε ᾧ ἦν τὸ πλοῖον ἀποφορτίζομενον τὸν γῆμον. *Præterit. pro futuro. Ibi navis exponere debebat onus.* Grotius.

53. Philosophy undertakes to extirpate this Error, as the Root of all our Evils. Let us then resign our selves up to her Culture, and endure to be eur'd (*stirpitus extracturam pollicetur* *se scilicet.*

54. Pain seems to be the most violent Adversary of Virtue; that shakes its burning Torches at us; that threatens to vanquish Fortitude, Magnanimity, and Patience.

55. I have spoken to Exercise, Custom, and Practice. Come, now let us see as to Reason; unless you have any Thing to offer against what hath been deliver'd (*de*).

56. I shall not only speak to Discontent (tho' I shall to that in the first place) but to every Distemper of the Soul).

57. 'Tis in vain for a Man to avoid Prodigality, if he turns to the contrary Excess (*Frustravitaveris*).

58. To say nothing of others, when I my self sat at the Helm of Government, did not Arms give place to the Gown (*Ut alios omittam*)?

59. I saw an old Man at Constantinople, who, after he had taken a Cup of Wine into his Hand to drink, made first an hideous Noise. I ask'd his Friends why he did so; they answer'd me, that, by this Outcry, he did as it were warn

warn his Soul to retire into some secret Corner of his Body, or wholly pass out of it; that she might not be guilty of that Sin, which he was about to commit, nor be defil'd with the Wine, that he was going to pour in (*ut biberet*).

60. We have sent our Letters to the Duke of Savoy, wherein we have most importunately besought him *to spare* those miserable People that implore his Mercy, and that he would no longer suffer that dreadful Edict to be in Force (*uti parceret*).

61. The *Helvetians* perswade the *Latobrigi* their Neighbours, *to take* the same Resolution, to burn their Towns and Villages, and set out along with them (*uti capiant*).

62. To these Men happened that which generally uses to happen to Persons too arrogant and obstinate, *to come back to those very Terms*, and most eagerly to court that which but a little before they scorn'd (*uti eò recurrant*).

63. The Matter came *to this* at last: The young Man by hearing the same Things pressed upon him so often, shipp'd off for *Asia*, and serv'd under the King of *Persia* (adeò). *h. e. eò*.

64. *Cesar* concluding that *Pompey* could by no means be drawn out to Battle, judg'd this the properest Course of War for himself, *to move* his Camp from that Place, and always to be upon the March (*uti moveret*).

65. *Domitius* sends Letters to *Pompey*, by Men that knew the Country, *to entreat* and beg that he would succour him (*qui*).

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66. I took my Breakfast before hand, which was likely to be my Dinner also ; for there was no Place *to bait at*, before I came to my Journey's end (*ubi diversarer*).

67. There are many, that take from some, *to lavish upon others* ; and these think to appear bountiful to their Friends, if they enrich them by any manner of Means (*quod aliis largiantur*).

68. If Virtue and Constancy are to be regarded, either this is the Way, or there is none at all *to obtain them* (*per quam eas assequare*).

69. The wiser sort of great Persons, bring in ever upon the Stage some, *upon whom to draw the Envy that would come upon themselves* : Sometimes upon Ministers and Servants, sometimes upon Colleagues and Associates, and the like. And for that Turn, there are never wanting Persons of violent and undertaking Natures, who, so they may have Power and Business, will take it at any Cost (*in quem invidiam in se incursum derivent*).

70. As a Calm at Sea is understood, when the least Breath of Wind doth not stir the Waves ; so is the quiet and peaceful State of the Mind beheld, when there is no Passion *to discompose it* (*qua moveri queat*).

71. They have no Clocks, *to distinguish Hours*, nor Miles *to shew the distance of Places* (*quibus*).

72. My Drift is not to take away the Army from Pompey, and keep it my self, which yet were no difficult Matter for me to do ; but that he may not have it *to use against me* (*quo contra me uti possit*).

73. Sure

73. Sure never Man was planted in a Court, that was fitter for that Soil, or brought better Qualities with him to purify that Air (*quibus, &c.*).

74. *Cæsar* does us great Wrong, to lessen our Tributes by his coming (*qui deteriora faciat*).

75. 'Twould be tedious to give you a full Description of this City; yet not to be wholly silent, I'll say as much, as will be sufficient for one that is writing, not a Book, but an Epistle (*ne tamen*).

76. Dear Son, be industrious and diligent, and spare no manner of Labour, if it is a Labour, and not rather a Pleasure to learn, that you may make a good Use of these Advantages before you (*si discendi labor est potius, quàm voluptas*).

77. The Governour of the Place, with all his Family, came out of the Town with me, to bring me on my Way. I could by no means perswade him to omit this Office of Respect (*deducendi causâ*).

78. *Titurius* a Man both of great Wisdom and Valour runs to *Labienus*, and tells him the only Way of Safety is, to make a sudden Eruption out of the Town (*si faceret*).

79. I would not have you go to *Aristotle* for Logick; for this would be too tedious; and besides there are many Things all through those Books of little or no use. 'Twill be sufficient, to read some Compendium (*si legeris*).

80. Whether I shall do a Thing that will answer my Pains, to set down exactly the Affairs of the People of Rome from the first Foundati-
on

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on of the City; I neither well know: Nor if I did, dare I affirm (*si perscripserim*).

81. Wisdom imitates the Divine Perfections, and esteems all human Occurrences inferior to Virtue (*inferiora virtute ducit*).

82. I have no Reason to be offended at those by whom I was accus'd, or at those by whom I was condemn'd, save only this, that they thought they did me Harm (*non habeo quod succenseam*).

83. We have no Reason to place any Hope in our Enemy, if we have none in our selves (*non est quòd*).

84. If ever in any War heretofore ye had Cause, O Romans, to render Thanks first to the immortal Gods, and next to your own Bravery; 'twas in yesterday's Battle (*fuit quòd ageretis*).

85. I speak it against my Will, nor would I speak it at all, but that my Affection to the Commonwealth doth over-rule me (*ni caritas reipubl.*).

86. If, as it is the Poets, it were our Custom also, I should chuse rather to begin with good Omens, and Vows and Prayers to Gods and Goddesses, to vouchsafe happy Successes to so great and laborious an Undertaking (*precationibus Deorum*).

87. Procas begets Numitor and Amulius. To Numitor, who was the Eldest of the Family, he bequeaths the Ancient Kingdom of the Silvan Race. However Might prevail'd more than either the Will of the Father, or the Regard to Age: Driving out his Brother, Amulius reigns (*verecundia ætatis*).

88. Charles

88. Charles the Great dispersed the Saxons about several Countries of the World ; an Argument of this is, the Cities of *Trausilvania*, which to this Day are inhabited by Saxons (in hunc usque diem. *Etiannum. Hodiéque*).

89. The Lord, as soon as he had done talking with *Abraham*, went away ; and *Abraham* return'd to the same Place from whence he came (*eodem*).

90. To what purpose is all this? To let you see, that crafty Men were not approved of by our Ancestors (*Quorsum hæc*).

91. He brought again the thirty Pieces of Silver to the Chief Priests and Elders, saying, I have sinned in that I have betrayed innocent Blood. And they said, *What is that to us?* see thou to that (*Quid ad nos*)? *τί πρὸς ἡμᾶς*.

92. Those Trades are by no means to be approved, that are the Hand-maids to Pleasure, Fishmongers, Butchers, Cooks, Poulterers. Add to these if you please, Perfumers, Dancing-masters, &c. (*Adde huc*).

93. He chose *Numa* High-priest out of the Senators, to the End their might be one to whom the common People might resort for Counsel in all Sacred Matters (*ut esset quò*).

94. With this the Messenger returns to *Rome*. The King immediately consulted the Senate in Words to this Purpose (*his ferme verbis*).

95. Tho' many have wrote worthily of the *Roman* Affairs, yet it will be a pleasure to me, that I my self also to the utmost of my Power endeavour'd to transmit to Posterity the Atchieve-

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ments of the Sovereign Nation of the World
(*pro virili parte*).

96. Henry the Seventh lov'd Peace exceedingly, and promoted it, *to the utmost of his Power*; and it was his usual Preface in his Treaties; That when Christ came into the World, Peace was sung; and when he went out of the World, Peace was bequeathed (*pro viribus, pro virili*).

97. Caesar by the extream Labour of the Soldiers (the Work in turning the Course of the River being continued Day and Night) had now brought the Matter *to this pass*, that the Horse, though with Difficulty, and Unwillingness, yet could, and durst pass the River (*huc*).

98. After a short Dispute on each Side, the Matter is at last brought *to this Issue*, that such as have Houses, or Possessions in Spain, be disbanded presently; the rest at the River Varus.

99. He stirreth up the People, teaching throughout all Jewry, beginning from Galilee *to this Place (hucusque)* ἕως ὧδε.

100. He spake a Parable unto them, *to this End*, that Men ought always to pray, and not to faint (*ed pertinentem, quod, &c.*) περὶ τὸ δῶν πάντοτε προσέχεσαι, &c.

101. Jacob call'd that Place the Presence of God, because he had seen God there *Face to Face (præsens præsentem)*.

102. There is a Tradition, that Homer was Blind. Yet what Countrey, what Coast, what Place of Greece, what Skirmish, what pitch'd Battle, what Motion of Men, what of Beasts,

is not so drawn to the Life, that what he saw not himself, he has made us see? (*expiētus*).

103. The King highly incens'd at the Horridness of the Fact, has commanded enquiry to be made after the Authors of the Murder, to the end they may be punished, according to their desert (*pro eo ac meriti sunt*).

104. Honour being contemn'd, Money also being contemn'd, What remains to be dreaded (*quod extimescendum sit*)?

105. Because the Revenues of particular Persons are small, and the Number of those that want is infinite, therefore this universal Bounty is to be kept within Limits; that so we may have it in our Power to be liberal to those that are more nearly ally'd to us (*ut facultas sit, quā simus*).

106. Every High-Priest taken from among Men, is ordained for Men in Things pertaining to God, that he may offer both Gifts and Sacrifices for Sins (*in iis quæ ad Deum pertinent. In rebus divinis. Τὰ πρὸς τὸν θεόν, ea quæ ad Deum. Brevis locutio, qualis, Heb. 2. 17. πιστὸς τὰ πρὸς τὸν θεόν, fidelis ea quæ ad Deum pertinent, id. e. κατὰ τὰ, in iis, more Græco. Grotius.*

107. Go to now, ye rich Men, weep and howl for your Miseries that shall come upon you (*Age nunc, O divites*). Ἄγε νῦν οἱ πλούσιοι. Ἄγε νῦν οἱ λέγοντες, Age nunc qui dicitis, Jacob. 4. 13. Illud ἄγε tantum valet quantum apud Prophetas, Jam ego ad vos, nempe sermonem meum convertito. Utuntur sic & Zenophon & Plutarchus.

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Solet etiam pluribus id dici, ut apud Homerum,

— Ἄλλ' ἄγε μίμνετε πάντες,
Sed Age! omnes quæso manete.

Zenophon, Ἄγε δὴ ἀκέσατε,
Agedum! attendite.

Grotius.

108. *To conclude*, we are oblig'd to promote the Good of Human Society, as far as in us lies (*Ad summam, in summa. De cætero. Quod reliquum est*).

CHAP. LXXI.

The Rendring of the Particle Τοgether.

1. **A**fter it had been fought in this manner five Hours *together*, our Men, all their Weapons being spent, drew their Swords, and charg'd up the Hill against the Enemies Cohorts (*continenter*).

2. Neither can the Virtues *hold together* without happiness of Life, not that without the Virtues (*cohered*).

CHAP.

C H A P. LXXII.

The Rendring of the Particle Too.

1. **T**HE *Englſh*, by the running of the Sea between, lie at too great a diſtance to be able to aſſiſt us upon every occaſion (*ſitu ſunt diſjunctiores, quam ut poſſint*).

2. His Learning and Virtue is too great to be ſet forth with advantage by me, and too well known every where to need it, unleſs I would, according to the Proverb, ſhew the Sun with a Lanthorn (*tum notior ubique, quam ut debeat*).

3. He bid them refer the Cauſes that were too difficult for them to him, and he would hear them (*difficiliores, quam pro ſe*).

4. The Back of a Camel is eaſily broken under a Burden too heavy, eſpecially in Ways that are ſlippery and dirty (*juſto graviore*).

5. On the ſixth of May, they labour with all their might to ſcale and win the Walls, but their Ladders being too ſhort, they are beat back by a great Multitude of ſmall Shot; very many were ſlain and more wounded (*juſto breviores*).

6. Greatneſs of Spirit and Courage, unleſs in Men perfectly Wiſe and Virtuous, is for the moſt part ſomething too hot and boyling (*ſerventior*).

7. Being detained by contrary Winds full three Months in the Haven, he ſet ſail too late (*ſeriús*).

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8. Our Horse attacking the Enemy's Rear *too forwardly*, joyn Battle with the *Helvetian* Cavalry in a disadvantageous Place, and a few of our Men fall (*cupidius*).

9. Does one of our Friends live *too sparingly*? Let him be call'd a good Husband. Is he too warm? Let him be reckon'd a Man of Smartness and Spirit. This is the way to make Friends, and to keep them so.

10. Whether Pain be an Evil, or no, let the Stoicks look to that. Be it what it will, I do not think it so great, as it seems to be; and I do affirm, that Men are *too vehemently* struck with the false Appearance and Conception of it, and that its whole Smart is tolerable.

11. It is good Advice, in order to a safe and quiet Passage through this Life, not to correct the inveterate Vices of others, and oppose the vulgar Opinions, *too severely*.

12. The *English* Language has been hitherto a little *too carelessly* handled; and I think, has had less Labour spent about its polishing, than it deserves. Till the Time of King Henry the Eighth, there was scarce any Man regarded it, but *Chaucer*; and nothing was written in it, which one would be willing to read twice, but some of his Poetry.

13. It is always esteem'd the greatest Mischief a Man can do those whom he loves, to raise Men's Expectations of them *too high*, by undue, and impertinent Commendations.

14. Roger Ascham being *too much* given to Dicing and Cock-fighting, lived and died a poor

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poor Man, leaving behind him two ingenious Books, whereof he Intituled the one *Toxophilus*, and the other *Scholarcha* (*nimio plus*).

15. You, my Son, have happened to live in the Time of a War, of which the one Side had too much Wickedness, the other *too little Success* (*felicitatis parum*).

16. The Liberty of taking in fresh Water, which is ever free to all that are not open Enemies, was not allow'd us, but under armed Guards, and that too at a very extravagant Rate (*& quidem*).

17. The Child grew, and waxed strong in Spirit, and was in the Deserts till the Day of his shewing unto Israel (*usque ad diem quo Israelitis ostenderetur*).

C H A P. LXXIII.

The Rendring of the Particle Towards.

1. **A**S soon as he found the Army moving towards him, he cross'd the River, as tho' he intended to fly (*ad se versum*).

2. You I warrant would have advis'd Epicurus to follow Plato's Example, and lay out himself upon Musick, Geometry, Arithmetick, and Astronomy, all of 'em Amusements that proceed upon false Principles: And if they were true, contribute nothing towards our

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living better, that is more pleasantly (*nihil afferunt, quo, &c. vivatius*).

3. *Towards* the latter End of *March*, no body was suffered to come ashore (*ad*).

4. *Towards* the End of Supper, she drank to all her Servants, who pledged her in order upon their Knees, mingling Tears with their Wine (*sub*).

5. There are certain Duties to be observed, even *towards* those, from whom you have received Injury (*adversus*).

6. *Mountaigne* when he enquir'd the Reason, why giving a Man the Lye should be accounted such a Disgrace, and odious Charge, said very prettily: If it be well weigh'd, to say that a Man lies, is as much as to say, that he is a Bravado *towards* God, and a Coward *towards* Man. For a Lye faces God, and shrinks from Man (*adversus*).

7. What Man is that, that is coming *towards* us? 'Tis my Master's Son *Isaac* (*adversum*).

8. It is of main Advantage *towards* the patient and calm enduring of Pain, to consider thoroughly, how honourable it is (*ad*).

9. The Report goes, that a She Wolf turn'd her Course from out of the Mountains that are round about *towards* the Children's Cry, and gave the Infants suck so tenderly, that the Master of the King's Cattel saw her licking the Babes with her Tongue (*ad puerilem vagitum cursum flexisse*).

C H A P. LXXIV.

The Rendring of the Particle Ing.

1. **D**Eath, Poverty, Pain is not more to be avoided, than *the doing* any one an Injury (*facere*).

2. *Will you make any scruple of calling him happy, whom you see clear and free from all violent Emotions of Spirit? (num, &c. vocare dubitabis).*

3. The *English* and the *French*, sending their Embassadors into *Scotland*, pretended an exceeding great Desire to compound the difference (*missis*).

4. *Alexander*, after his great Conquests in *Asia*, receiving Letters of some small Fights or Skirmishes in *Greece*, at the Taking of some Bridge, or Fort, told his Friends, that it seemed to him, that they had sent him News of the Battles of *Homer's* Frogs and Mice.

5. The Damage received by the Loss of this one Ship the *English* abundantly made good by taking several *Spanish Ships* (*pluribus Hispanicis navibus interceptis*).

6. We were now come so near the Shore, that the Inhabitants took notice of our Distress, and coming down in Throngs to the Sea-side, made Signs, by spreading their Cloaks, and holding up their Hats upon Poles, that they would have us put in there ; giving us likewise to understand,

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understand, *by casting* their Arms into the Air, how much they pity'd our Misfortune.

7. The Trojans, *as having*, after almost an endless Wandering, nothing *left them* but Shipping and Arms, as soon as they were set on Shore, forrag'd and drove Booty out of the Country (*ut quibus superesset*).

8. A Man of an exalted, brave Spirit, is beyond the Reach of Care, and Disquietude; *both despising Death*: And being so provided against Pain, as to remember, that if it be violent, Death puts an End to it; if gentle, it has its Intermissions (*cum & mortem contemnit*).

9. He that lives according to the Law of Nature, *will never be guilty of coveting* what's another's, and applying to his own Use what he has injuriously taken from his Neighbour (*nunquam committet ut appetat*).

10. A certain Magistrate, *thinking* himself qualified for every Thing, printed a Treatise of Morality, and publish'd himself a Coxcomb (*cum existimaret*).

11. The Right of our Merchants in redeeming their Ship and Goods, *so clearly appearing*; we must earnestly request Your Majesty, that they may meet with no Delay in obtaining it (*cum tam praeclare constet*).

12. Dionsysius the Tyrant, *not daring* to stand on the common Pulpits, was wont to harangue the People from the Top of a Tower (*cum non auderet*).

13. You are upon a double Account injurious, *both in coveting* what is none of your own,
and

and in being concern'd, that you have restor'd, what you only borrow'd (*cum & appetas*).

14. Eight and thirty Years was *Dionysius* Tyrant over the *Syracusans*, having usurp'd the Government at five and twenty Years old (*cum occupasset*).

15. *Thomas Smith* left behind him a Work unfinish'd, concerning the Common-wealth of *England*; an excellent Book of the Orthography of the *English* Tongue; another of the Pronunciation of the *Greek*; and an accurate Commentary concerning Money, very well worth the Publishing (*dignissimum qui lucem aspiciat*).

16. They set about Building a City, and Tower, that should reach Heaven with its Top, to get themselves a Name (*Instituerunt adificare*).

17. *Cesar*, the three first Days, fell to fortifying his Camp with great Works, and laying in Provision of Corn from the Neighbour Borough Towns.

18. There is no more resisting uncontroulable Folly, than the violent Course of a River (*Non magis obfisti potest*).

19. He denies there can be any living pleasantly, without living virtuously. He denies that Fortune has any Ascendant over a wise Man (*ju-cunde posse vivi, nisi cum virtute vivatur*).

20. When they saw there was no contending with the Storm, in comes the Pilate as pale as Death. Friends, says he, all we have now to do, is to call upon God, and fit our selves for Death (*frustra pugnari*).

21. Those

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21. Those that are first raised to Nobility, have commonly more Virtues, but less Innocence, than their Descendants. For *there is rarely any Rising* to Honours, but by a Mixture of good and evil Arts. But it is reasonable, that the Memory of their Virtues should remain with their Posterity, and their Faults die with themselves (*raro ascenditur*).

22. These Briars and Thorns being platted close together, were Fences to them; *into which there was not only no entring, but not even any seeing through* (*quod non modò non intrari, sed ne perspicere quidem posset*).

23. He commends the Courage and Constancy of the Senate; he acquaints them with his Forces, that he has ten Legions ready, besides that he knows, and has found for certain, that *Cesar's Soldiers* are disaffected to him, *and that there is no perswading them* to defend, or follow him (*neque iis posse persuaderi*).

24. *The reason of your thinking Epicurus* no Scholar, *is*, because he thought nothing to be Learning, but what promoted Happiness of Life (*Quòd tibi videtur, &c. ea causa est, quòd*).

25. As long as he lived among them, *he opposed the setting up of any Statue to him*: But he could not hinder it when he was gone (*ne qua sibi Statua poneretur, restitit*).

26. An honest Man with all his Sincerity, cannot hinder some Peoples *saying* of him, what a dishonest Man could of himself (*quin dicant*).

27. We were not able to deter even the *Rhemi*, our Brethren and Kinsmen in Blood,
from

The Rendring of the Particle Ing. 237

from consenting with these People (*quin cum his consentirent*).

28. As our Enemies found a Means to disturb the former League, so they left nothing neglected to hinder the renewing of the same (*ne instauraretur*).

29. Be not hindered from paying your Vow in due time, nor put it off till Death (*quò minus solvas*).

30. Many to gain this Tranquillity, of which I am speaking, have removed from publick Business, and betaken themselves to a Life of Retirement (*quam dico*).

31. The Turks are wondrous expert at shooting with the Bow. They begin to bend the Bow at the seventh or eighth Year of their Age, and use it for ten or twelve Years together (*Jaculari*).

32. Whatever Sustainance I have of late taken, I have thereby in such manner lengthened out my Life, that I have encreas'd my Pains, without any Hope of Recovery. Therefore I am resolved to leave nourishing my Disease; and to consult for my self (*alere morbum desinere*).

33. Ruth staid with Booz his Maid-Servants, gleaning till Barley-Harvest and Wheat-Harvest were done (*colligendo spicas*).

34. The seven Priests carrying as many Trumpets, went before the Ark, and walk'd sounding their Trumpets, the Armed Men going before them (*clangendo tubis incedebant*).

35. Though

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35. Though Virtue is most desirable, and Philosophy was sought out *for the acquiring of it*, yet *Epicurus* separates the chief Good from Virtue (*ejus adipiscendæ causa*).

36. After this *Numa* set his Mind upon the creating of *Priests* (tho' in his own Person he perform'd very many Sacrifices; those especially which now belong to the *Flamen Dialis* (*sacerdotibus creandis animum adjecit*)).

C H A P. LXXV.

The Rendring of the Particle Uery.

1. *VERY* early in the Morning, the first Day of the Week, they came to the Sepulchre (*valde mane*). *λίαν πρῶτον*.

2. In the very Beginning of Summer the *Peloponnesians*, and their Confederates, with two Thirds of their Forces, invaded *Attica*, under the Conduct of *Archidamus*, King of *Lacedæmon* (*Æstate statim ineunte*). *τῷ δὲ θερῷ εὐθὺς ἀρχομένη*.

3. Earthquakes happen very rarely in *England*, and those that do, are rather to be called Tremblings of the Earth than violent Shakings (*ad modum rarò*).

4. Brutes never look any farther than just to what strikes and affects them at present, having very little feeling of what is past, or to come (*parvulum admodum sensiens*).

5. Others

5. Others there are *very unlike* these, I mean your plain and open Men; who think it unlawful to do any thing by Stratagem and underhand Dealing, Lovers of Truth, Enemies to Tricking (*multum dispar*).

6. He did *not* think it *very fair* that Men should be thrust out of their Possessions, which they had held for fifty Years (*non nimis aquum*).

7. Till this time, the *English* had *very easie* Wars in *Ireland*: Eight hundred Foot and three hundred Horse were held an invincible Army (*satis*).

8. They returned into *England* with an hundred and fifty Pieces of Great Ordnance, and a *very rich* Booty, whereof some Part was divided amongst the Seamen (*satis opimus*).

9. He at length escaped into the *Netherlands*, where he led a *very poor* Life, even to his old Old Age, upon a slender Pension from the *Spaniard* (*vitam satis inopem*).

10. *Not very long* after one is sent, to understand for certain, whether there were any Design of invading *England* (*Haud ita diu post*).

11. They fought with these Thoughts, that those that should die in Battel, would *not* go *very much* before the rest of their Townsmen, who upon the taking of the City, were to undergo the same Fortune of War (*non ita multo*).

12. In all Injustice there is a *very great* difference, whether the Injury proceeds from some violent Passion, or is done with Design and previous Deliberation (*permultum interest*).

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13. By long Practice in Business, under a Master that discoursed excellently, and took much delight in Indoctrinating his young unexperienced Favourite, he had obtained a quick Conception and Apprehension of Business, and had the Habit of speaking *very* gracefully, and pertinently (*quàm*).

14. He was a Man reserv'd, and of a dark and clouded Countenance, *very* proud, and conversing with *wery* few, and those Men of his own Humour and Inclinations (*impensè* [*insigniter*] *superbus, oppidò pauci*).

15. I am in hopes I have found out the Brother of this Virgin, a young Gentlewoman of *very* good Quality (*adeò nobilem*) h. e. valde. Donatus per nimis explicat).

16. To return by the Strait, seemed *very* dangerous both by reason of the frequent Tempests, and the uncertain Shelves and Shallows, and also for fear the Spaniards should there lay wait for him against his coming back (*plane periculosus*).

17. Considering the Greatness of the Honours I got, and that too by every one of the Votes, the Charge of my Ædileship was *very* small (*sanè exiguus*).

18. Behold the Ships, though they be so great, and are driven of fierce Winds, yet are they turned about with a *very* small Helm, whithersoever the Governour listeth (*tantillo, gubernaculo aguntur, &c.*) . μεταγισται ὑπὸ ἐλαχίστου πηδάλου.

19. *Dionysius*

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19. *Dionysius of Heraclaea, a very fickle Man,* after he had learn'd of *Zeno* to be courageous, was by Pain brought to alter his Judgement; for being troubled with Gravel in the Kidneys, in the midst of his roaring he cry'd out, That Pain was an Evil (*homo sanè levis*).

20. There was a certain Person in *Maon*, whose Possessions were in *Carmel*, a Man very wealthy, having three thousand Sheep, and a thousand Goats (*cum primis locuples*).

21. There died also at this Time, and all in a Month, four other Persons of very great Note amongst us (*magna imprimis celebritate*).

22. Thus you will perform an A& very grateful to Justice, and lay moreover a singular Obligation upon me (*imprimis*).

23. *Caius Triarius*, a very learned young Gentleman, was present at that Dispute (*imprimis*).

24. On that part, where it is joined to the Land, it has a very strong Castle on high Ground, consisting of many lofty Turrets made of square Stone (*benè*).

25. He pretended to no other Qualifications, than to understand Horses and Dogs very well (*perbenè*).

26. If the Pain be as great, as was that of *Philoctetes*, it seems to me, I confess, very great indeed, but not at the highest; for nothing akes but the Feet; the Head, the Sides, the Lungs: All Parts might (*benè plane magnus*).

27. Drake being very careful of his Men's Health, let every one of them Blood with his

R

own

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own Hand, when he was come near the Æqua-
tor (*suorum salutem impense fovens*).

28. Whether it were by Chance, or upon
Design, it has fallen out *very luckily*, that we
disputed of those things that are the great Ob-
jects of Fear, Death, and Pain, the first and
second Day (*per-commode*).

29. When they saw no Relief come out of
Spain, they hung out a white Flag, and craved
Parley; which was denied them, though they begged
it *very earnestly*, (*quod summo opere rogantibus nega-
tum*).

30. It is *very expedient* for Kings and Com-
monwealths, that wicked Attempts (especially
against Princes) should not go unpunished
(*omnino*).

31. O Philosophy! thou Guide of Life, thou
Correctress of Vices! What would become,
not of us only, but of the *very* Life of Man
without thee! (*sed omnino*).

C H A P. LXXVI.

The Rendering of the Particle Under.

1. **H**E complains that Levies are made all
over Italy; that the two Legions that
were taken from him, under a Pretence of the
Parthian War, are retain'd near the City (*simu-
latione*).

2. Under

The Rendring of the Particle Under. 243

2. *Under Colour* of recovering his Health, but indeed to mitigate his Grief, he voluntarily departed the Land (*specie*).

3. They that *under* a Pretence of Friendship are injurious, are worse than open Enemies. We may fence our selves against the Latter; but the Malice of the Former is so much the more pestilent, because it is not easie to be discovered (*per*).

C H A P. LXXVII.

The Rendring of the Particle Unless.

1. **I** Have Reason to suspect, that you keep an Army in *Gaul* to destroy me; wherefore, *unless* you depart, and withdraw your Army out of these Quarters, I shall use you as an Enemy (*quod nisi*).

2. Of all the *Grecians*, I find not one that has been at once an Orator and Philosopher, *unless* perchance *Demetrius Phalerius* may be reckon'd for one (*nisi si*).

3. Greater is he that prophesieth, than he that speaketh with Tongues, *unless* he interpret, that the Church may receive edifying (*nisi si interpretetur*). *Exrōs ei en' drepconv'ly.* Duplex negotio pro una, more *Hebræo*, *præterquam nisi interpretur.* Grotius.

C H A P. LXXVIII.

The Rendring of the Particle What.

1. *What?* When they confess, that Viciousness is sufficient to render Life unhappy, must not it be confess'd, that Virtue has the same Power to render it happy? (*Quid*)?

2. *What* cannot a brave Man act bravely, unless he be in a Passion? I durst venture to swear, that *Africanus* was not angry, when he protected with his Shield *M. Halienus* the *Pellignian* in the Battle, and stuck his Sword in the Enemy's Breast. Hath Valour no Efforts of its own, unless it turn outrageous? (*Anverò*).

3. *Job's* Wife said unto him, Dost thou still persevere in thine Integrity? Curse God, and die. But he said unto her, Thou speakest foolishly: *What, shall we have received good things of God, and not be content to receive evil also? (scilicet bona acceperimus)*

4. The *Spartan* Children are disciplin'd at the Altar, till a Quantity of Blood gushes out of their Bodies. None of 'em ever cry out, or so much as fetch a Groan. *What then?* Shall Children be able to bear Pain, and Men not? And shall Custom be of force, and Reason not? (*Quid ergo*)?

5. *What* Loss we have received, ought to be imputed to the Sovereignty of Fortune, not to our Fault (*Quod acceptum est detrimenti*).

The Rendring of the Particle What. 245

6. As Swans foreseeing *what Benefit* there is in Death, die with Melody and Pleasure ; so should all good and learned Men do (*quid boni*).

7. *What Beauty* has a vast Heap of Money in it, unless a Man make use of it ? (*Quid pulchri*).

8. He sends Messengers speedily to *Cesar*, to let him know in what Parts he had landed the Army, and *what Men* he had brought over (*quid Militum*).

9. It is incredible *what a World* of Saints Bones they brought out to us, Skulls, Chins, Teeth, Hands, Fingers, whole Arms ; which, with great Adoration, we beheld, and kiss'd (*quantum*).

10. Next, we were carried into the Vestry. Good God ! What a Pomp of rich Vestments was there ? *What a World* of golden Candlesticks ! (*Quae vis*).

11. 'Tis easie to imagine, *what Kind* of Faith *that* of the Heathen was, when the chief Doctors and Fathers of their Church were Poets (*cujus modi fuerit*).

12. If we make no scruple to bestow Kindnesses upon those that we hope will do us service, *what* ought we to be to those that have served us already ? (*Quales*).

13. *What Man* is there, that does not set aside some Part of his Time to enjoy himself ? Who can endure to be deprived of all Delights ? (*Quotus quisque est*).

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14. They go to *Moses*, and tell him, that more is contributed by the People, *than what* the Accomplishment of the Work requires (*quàm quantum*).

15. There can be nothing, in my Opinion, more prudently resolv'd, than to join our Interest, Authority, Counsels, Forces, and *what-ever* else is needful, with all the Speed that may be, in pursuance of so pious a Design (*siquid*).

16. *Socrates* being ask'd, *What Countryman* he styl'd himself? The World's. For he thought himself a Native and Denizen of the whole World (*cuyatem*).

17. It was try'd amongst the Ancients, to find out the Pure and Primitive Language of the World, by breeding up a Child so, that he might never hear any Man speak. But *what was the Event* of that Tryal? Instead of obtaining that End, the Child was made absolutely dumb thereby (*quorsum evasit*).

18. Certain of them that stood there, said unto them, *What do ye loosing the Colt?* (*Quorsum solvitis?*) Τι ποιεῖτε λύοντες τὸν πῶλον; *quid facitis qui asellum solvatis?*

19. *What reason is there, why pure Virtue* should not of it self make Men happy? (*quid est cur*).

20. His Kindness and Affection to his Friends was so vehement, that they were as so many Marriages, for better and worse, and so many Leagues offensive and defensive; as if he thought himself oblig'd to love all his Friends, and to make War upon all they were angry with,

The Rendering of the Particle *What*. 247

with, let the Cause be what it would (*qualis foret cuncta causa, quali quali causa*).

21. Let Peoples Tongues and Actions be what they will, my Business is to keep my Road, and be honest; as if a Piece of Gold, or an Emerald, should ever be saying to themselves: Let the World talk and take their Method, I must still be an Emerald, and be true to my Species and my Colour. (*Quicquid vel fecerit vel dixerit quisquam*). *O, τίς αὖ ποῖν, ἢ λέγον.*

22. All these Sayings were noised abroad throughout all the Hill-Country of Judea. And all they that had heard them, laid them up in their Hearts, saying, *What manner of Child shall this be?* (*Quidnam futurus est ille puer?*) *Ἄρα τὸ παιδίον τὸ τοῦτο ἔσται;* *Quis, putas, puer iste erit? Quod evadet puer iste?*

CHAP. LXXIX.

The Rendering of the Particle *When*.

1. **P**ompey, when he saw his Cavalry beaten, and that Part that he most trusted to, dismayed, distrusting the rest, quitted the Field, and conveyed himself on Horseback into the Camp (*ut*).

2. *Milonius* falls a Dancing, when once his Head is heated with Wine, and the Candles appear double to him. *Castor* delights in Horses.

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his Twin-Brother in *Cestus-Play*. So many Men, so many different Inclinations (*ut semel*).

3. When Jesus had finished all these Sayings, he said unto his Disciples, ye know that after two Days is the Feast of the Passover, when the Son of Man is betrayed to be crucified (*quum quidem*).

4. Do you think Hercules was angry when he encountred the Erymanthian Boar, or Nemean Lion? Or, was Theseus angry, when he caught the Marathonian Bull by the Horns? Fortitude is far from being outrageous (*iratum conflixisse cum*).

5. Caesar saw that the *Edui*, so often called Brethren by the Senate, were held in Slavery under *Ariovistus*; which, when the Empire of the People of Rome was so great, he judged to be very dishonourable to himself, and the Republic (*in tanto imperio P. R.*)

C H A P. LXXX.

The Rendring of the Particle Whence.

1. **T**HE Man being asked by David, whence he came? Answered, I escaped from out of the Army of the Israelites (*undenam adesset?*)

2. Hagar, Maid of Sarah, Whence comest thou? And whither art thou going? And she said, I flee from my Mistress Sarah.

3. Many

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3 Many hearing him were astonished, saying, *Whence hath this Man these Things?* And what Wisdom is this which is given unto him, that even such mighty Works are wrought by his Hands? (*Unde ei hæc?*) Πόθεν τέτοια ταῦτα.

4. *Whence came Wars and Fightings among you?* Come they not hence, even from your Lusts that war in your Members? (*Unde apud vos bella & rixæ?*) Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν;

5. *Whence can a Man satisfie these Men with Bread in the Wilderness?* (*Unde panibus*) *acceptis* Sc. Πόθεν ἀρίων, supple λησθέντων. *Unde acceptis panibus alere eos possumus?* *Grotius.*

C H A P. LXXXI.

The Rendring of the Particle Where.

1. **B**ETWEEN the two Rampires, *where* the Work was not finished; they charged our Men in the Rear, and forc'd them to fly (*qua*).

2. At the third Watch, they made a sudden Eruption out of the Town with all their Forces, *where* the Ascent to our Fortifications seemed least steep (*qua*).

3. Nothing is more safe than Speed in civil Dissentions, *where* Dispatch is more needful than Consultation (*ubi*).

4. Head

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4. Had there been Integrity, *where* there ought to have been the greatest, we should not have fallen into these Troubles (*in quibus*).

5. This Day thou hast sufficiently shewed, how well thou hast deserved of me, forasmuch as when the Lord had delivered me into thine Hand, thou killedst me not. For *where is the Man*, who lighting upon his Enemy, will let him go safe? (*Quotusquisque est*).

6. *Where* is there a Philosopher to be found, of such a Temper, and Conversation, as Reason requires, who makes use of his Doctrine, not for Ostentation of Knowledge, but a Rule of Life? (*Quotusquisque Philosophorum invenitur*).

7. He has not *wherewithal* to redeem himself: tho' if he had, yet the Enemy refuses to discharge him upon any other Condition, than by Exchange of some other Person that they value as much (*unde*).

8. Be gone, and tell the Romans that the Gods have so ordained, that my Rome shall be the Head of the World: *Wherefore* let them practise the Art of War, and be assur'd, and deliver the same to their Posterity, that no humane Power can stand against the Roman Arms (*proinde rem militarem colant*).

9. I am almost ashamed to send you this Book after almost a Year's Delay; *whereas* no doubt you look'd for it within six Weeks (*quem te non dubito intra sesquimenssem expectasse*).

10. Ye are yet carnal: For *whereas* there is among you Envyng, and Strife, and Divisions, are ye not carnal, and walk as Men? (*Cum enim*).

The Rending of the Particle *Ubi*. 251

mim. fit. "Οτι & ἐν ὑπὲρ (ἡ αὐτὴ), &c. "Οτι hic valet quandoquidem, ut 2. Pet. 2, 11. Utuntur ita hac particula & Zenophon & Plutarchus. *Grotius.*

C H A P. LXXXII.

The Rending of the Particle *Whether*.

Whether followed by or has usually nothing made for it; as,

1. **W**hether the Soul be Breath, or Fire, I know not: nor am I ashamed, as some are, to confess I know not what I do not.

2. What signifies it to a Man that lives within the Bounds of Nature, whether he has a thousand, or an hundred Acres?

3. Epaminondas, after he had vanquished the Lacedaemonians at Mantinea, and at the same time perceiv'd himself dying of a sore Wound; when first he look'd about him, enquir'd whether his Shield was safe? when his own Men answer'd him with Tears, that it was, he ask'd, whether the Enemy was routed? And when he had heard such an Answer to that too, as he desir'd, he order'd the Spear with which he was pierc'd through, to be pull'd out. Upon that, much Blood streaming forth, he died in Joy and Victory (*salvusne*).

4. *Whether*

252 *The Rendring of the Particel Whether.*

4. *Whether we will do a Kindness, or no, is left to our own Choice : but the not returning it, when done, is not (Beneficium demus, necne).*

5. They watched him, *whether he would heal him on the Sabbath-Day, that they might accuse him (an sanaret).* *'Et Separavit.*

6. *Caius Severus, and Pomponius Longinus, were sent to the Pratorian Camp, to try whether the Sedition, that was but as yet beginning, might by better Advice be asswaged (fi).*

7. There was a small Marsh between our Army and the Enemy's. The Enemy waited to see, *whether our Men would pass this (fi).*

8. By this, *whether Equity, or Act of Kindness, you will not only enlarge the Fame of your Justice, but also in a greater Measure, bind both us and the People of England to your self, and to your Subjects (five).*

9. Some, *whether by a certain lucky Hit, or Goodness of Disposition, or Instructions of Parents, have pursued a right Way of Living (five).*

10. The Army in *Britany* was quiet : *whether it was that they were far off, and sever'd by Sea ; or that by continual Expeditions, the Malice of their Humour was spent (seu quia, seu).*

11. If Lamentations would cure our Misfortunes, Tears would be worth Gold. But Misery has no Regard to Mourning. *Lament, or not lament, that goes on its Way (plores, seu non plores).*

12. I know

The Rendring of the Particle Whether. 253

12. I know not, *whether* I my self have done any thing valiantly in the Republick. If I have, I am sure I did it not in Anger. Is any Thing liker Madnes than Anger? Which *Ennius* fitly call'd the Beginning of Madnes (*ecquid*).

13. The Ambassadors were dismiss'd by most, with this Question, *Whether* they had opened any (*ecquod*) Asylum for Women too?

14. Let us consider, *whether* this be not the Language of such as flatter our Infirmities, and fondly comply with our Effeminacy (*Videamus ne hæc oratio sit*).

15. Consider, *whether* this Courting of the Vulgar, and that Glory, which is eagerly pursu'd, have *not* in it more Trouble than Pleasure.

16. We think it superfluous to admonish your Majesty, *whether* these rigorous Beginnings tend, and what they threaten all the Protestants in general (*quod*).

C H A P. LXXXIII.

The Rendring of the Particle Which.

1. **H**ercules seeing two Ways, one of Pleasure, the other of Virtue, considered long, and much with himself, *which* it were better to take (*utram*).

2. Men not only deliberate, *whether* such an Action be honest or dishonest, but also of
two

254 *The Rendring of the Particle Which.*

two Honests proposed to them, *which* is the more honest; and also, of two Profitables, *which* is the more profitable.

3. He order'd the Surveyors of the Works to build Walls, and to fortify Mount Sion with square Stones; *which* they did (*id quod*).

4. As soon as we enter'd Hungary, we found the Grass so high, that often the Coach that came after, did not see the Coach that went before; *which* was a great Argument of the Goodness of the Soil (*quæ res*).

5. Both the Bridges that C. Fabius had made, the Snow in one Day broke down; *which* put Caesar to very great Difficulties.

6. Ye fought Yesterday not with Enemies more than (*which is a more dangerous Conflict*) with the Treachery and Perfidiousness of your Allies (*quæ dimicatio periculosior est*).

7. Between the Passages, by which Jonathan intended to make his Way to the Garrison of the Philistines, there were two craggy Rocks, one on the one Side of the Passage, and the other on the other (*qua*).

8. Caesar enclos'd the Enemy about with a Ditch and a Rampire, to check their sudden Sallies; to *which* he thought they would at last of Necessity come (*quò*).

9. All Things being got ready for their Journey, they appoint a Day, upon which to meet all at the Bank of Rhene (*diem, qua die*).

10. Simulation

The Rendring of the Particle Which. 255

10. Simulation deprives a Man of the principal Instrument for Action, *which is Trust and Belief (nimirum fide).*

11. I take Goodness to be an Affection that studies, and desires the Good of Men; *which is what the Grecians call Philanthropy.* The Word Humanity (as it is generally used) is a little too narrow to express it (*quam eandem vocant*).

C H A P. LXXXIV.

The Rendring of the Particle While.

1. **I** Shall have this Reward of my Labours, to turn aside from beholding the Calamities, which our own Age has, for so many Years, seen; *so long at least, while I am,* with my whole Soul, fetching back, and considering those ancient Matters (*tantisper certè dum*).

2. The Legions of Lower Germany were a While without a Lieutenant-General, till at length Galba sent Vitellius, the Son of Vitellius, that had been Censor, and thrice Consul (*diutius*).

3. She came unto him, saying, Avenge me of mine Adversary: And he would not for a While (*aliquamdiu*). *Εὐὲν χρόνον.* Locutio Lucae familiaris, quæ per se neque magnum neque parvum sed aliquod tempus significat. Act. 15.

33. Ποῦναιτες δὲ χρόνον, deinde illic aliquandiu demorati.

256 *The Rendring of the Particle While.*

morati. Et 19, 22. ἐν τῷ χρόνῳ ἔς τὴν Ἀσίαν, remansit ad tempus in Asia. Grotius.

4 These Things the Gauls saw they could not so easily obtain, *while the Romans were Masters, (Romano Imperio).*

5. In such Things as I have named to you, do Days, Months, and Years slip away; what is then left for Writing? *And all this While I have said nothing of that Time that must go for Sleep, or for Meat; in which many waste as much of their Time, as in Sleep (nec interim de somno quicquam sum locutus, ut nec de cibo quidem).*

C H A P. LXXXV.

The Rendring of the Particle Why.

1. **S**INCE Poverty has still one and the same Force, what Reason can be alledg'd, *why* it should have been tolerable to *C. Fabricius*, whilst others say they cannot bear it? (*Quamobrem*).

2. *Cesar* enquiring of the Captives, *why Ariovistus* would not fight, found this to be the Reason.

3. Had he been conscious to himself of any Injury, it had not been difficult to take heed. But he was in this deceived, that he was neither sensible he had done any thing, *why* he should fear; and thought he ought not to fear without Cause (*quare*).

4. Most

The Rendring of the Particle Why. 257

4. Most evident Facts being added to these Suspensions, *Cæsar* judged *there was sufficient Cause*, *why* he should either himself animadvert upon the Man, or order the State to do so (*satis esse causæ, quare*).

5. *Panætius* commends *Africanus*, for being uncorrupt as to the Matter of Money. *Why* should he *not* commend him? Yet there were in that Person greater Things (*Quidni*).

6. It hath been made out in the former Disputes, that a wise Man is free from all Passion. *M. Why then* the Matter is over, and the Question seems to be come to an end (*Nimirum igitur*).

7. What Reason is there, *why Jupiter* should *not* shew them an angry Countenance, and tell them that for the Future he will not be so easie as to hearken to their Prayers (*quin*).

8. If we have any Spirit in us, *why* do we not mount our Horses, and away to *Rome*? (*Quin, si, &c.?*)

C H A P. LXXXVI.

The Rendring of the Particle With.

1. **O**UT of much Affliction and Anguish of Heart, I wrote unto you *with many Tears*; not that you should be grieved, but that ye might know the Love which I have more abundantly unto you (*multis cum lacrymis*).

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Διὰ πολλῶν σακρῶν. Διὰ per hic valet cum. Sic
 ὁ ἱεροεὐαγγελιστὴς λέγειν, *accuratè loqui*, apud Aristotelem.
Grotius.

2. Being resolved to write somewhat to you at present, and much hereafter, I chose to begin *with* that which was most agreeable to your Age, and my Authority (*a, ab*).

3. It is the Method of Physicians to begin *with* a Description of the Disease, before they meddle with the Cure: And I know not why this may not do as well in the Distempers of the Mind, as in those of the Body.

4. He was in Hopes that the Queen, *in Regard of the Favour he was in with her*, would have forgiven him this Sum of Money (*pro ea qua apud ipsam floruit gratia*).

5. A lawful Wife *with* the Turks, differs from a Concubine only upon the Account of her Dowry. Concubines have no Portion (*aqud*).

6 The Sea which encompasses the Island, does so cherish the Land with its gentle Warmth, that the Cold is *with* us much less severe, than in some Parts of *France* and *Italy*.

7. Theodorus of Cyrene, when King *Lyfima-chus* threatned him *with the Cross*; Prithce, says he, threaten those your Gentlemen in Purple *with* such Scare-crows: As for *Theodorus*, it is indifferent to him, whether he rot upon the Ground, or on high (*illi crucem*).

8. The *Philistins*, summoning the Priests and Diviners, enquired of them, *What they must do with the Ark of the Lord*, or how it was to be sent

sent back to its place (*quid sibi arcâ Jehovah faciendum*).

9. The King, out of his Love to his Subjects, propounded, that the Scots might enjoy the same Immunities *with the English* (*quibus Angli*).

10. At the same Time *with the Ædui*, the Ambarri also acquaint Cæsar, that their Country being depopulated, they can't easily keep off the Violence of the Enemy from their Towns (*quo Ædui*).

11. Esau (*who is the same with Edom*, the Father of the Edomites,) dwelt on Mount Sier (*qui est idem Edomus*).

12. Her Servants and Waiting-women were forthwith carried to Prison, and her self more rigorously treated *than stood with her Quality* (*quàm pro*).

13. A fourth Sort of Men there are, who direct me to the Pursuit of more significant Studies. They grant Philosophy to be a very polite and genteel Exercise, but then *they say it does not suit with the Dignity of my Character and Condition* (*personæ, & dignitatis nostræ esse negant*).

14. Know ye not, that the Friendship of the World *is Enmity with God*? Whoever therefore will be a Friend of the World, is the Enemy of God (*Dei esse inimicitiam*) $\epsilon\chi\theta\epsilon\alpha\ \Theta\epsilon\acute{o}\varsigma$ *genitivo objectivè sumpto idem quod* $\epsilon\chi\theta\epsilon\alpha\ \epsilon\iota\varsigma\ \Theta\epsilon\acute{o}\varsigma$, *hostilitas in Deum*. Grotius.

15. Seeing we are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily

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beset us, and let us run with Patience the Race which is set before us (*per patientiam [constanter] curramus propositum nobis certamen*) δι' ὑπομονῆς τρέχωμεν τὸν περκειμένον ἡμῶν ἀγῶνα. Ἀγών [*Certamen*] nomen generis, sub quo & cursus comprehenditur. Et pulchrè dictum *currere ἀγῶνα*, sicut *de-curro laborem* apud Ciceronem. Non dissimilia, *cursum currere, certare certamen*. Grotius.

16. Honour thy Father and Mother, (which is the first Commandments with Promise) *That it may be well with thee, and thou mayst live long on the Earth (ut tibi benè sit)* ἵνα εὖ σοι γένηται.

17. *She neither thought it to stand with her own, nor with the Dignity of the English Nation, to rely upon the Aid of the Spaniard (nec ex sua).*

18. Men established Laws for the sake of Utility; which Laws also they changed with the Times (*pro temporibus*).

19. *Mezentius, even from the very Beginning, by no means pleased with the Foundation of a new City, and supposing that the Power of the Trojans was already much more encreas'd, than might well stand with the Safety of their Neighbours, joyned full willingly his Forces with the Rutilians (nimio plus quam satis tutum esset accolis).*

20. *Antiochus resolved not to vouchsafe the Jews so much as Burial, but to cast them out, together with their little Ones, to be devour'd by Birds and Beasts (unà cum).*

21. If the Fleet had by that Means perished, he made it appear that the Army could not but have perished with it (*unà*).

22. Then

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22. Then his haughty Spirit, *together with* his Body, was so broken, that he who before thought nothing less becoming a King, than to give up his Mind to Religion, on a sudden became a Slave to all manner of Superstition (*simul cum*).

23. Burning all the Villages, and Edifices, that they could come to, they march'd directly *with all their Forces* towards *Cæsar's Camp* (*omnibus copiis*).

24. No Man was *better furnish'd with* Philosophy, Civil Law, and History (*instructor à*).

25. God sends his Rain, and makes his Sun to shine upon the Just and Unjust: But he does not rain Wealth, nor shine Honour and Virtues upon all equally. Common Benefits are to be communicated with all; but peculiar Benefits to few, *and with Choice* (*ac diligenter*).

26. If we would pass that Portion of Life, which is allotted us, *with Peace and Serenity*, we must, with our whole Strength, resist those Passions, which Folly lets in upon us, as so many Furies (*tranquille placideque*).

27. A Life led *with Reputation and Honour*, carries along with it such strong Consolation, as that no Affliction can touch those who have so liv'd; at least Troubles make but a very slight Impression on their Souls (*honestè, ac splendide*).

28. *Cæsar's* Letters being deliver'd to the Consuls, *with much ado* it was obtain'd of them, by the extreme Importunity of the Tribunes of the People, that they might be read in the

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Senate ; but that the Contents of the Letters might be propounded to the *Senate*, could not be obtain'd (*agrè*).

29. The *Helvetians*, shock'd at the Suddenness of *Cæsar's* Coming, finding, that what they had brought about in twenty Days with the greatest Difficulty, namely, the passing the River, this he had done in one Day ; send Ambassadors to him (*agerrime*).

30. *Cæsar* hoped, that by frequent shifting his Camp, and going to several Places, he should be better accommodated with Corn ; and withal, by daily Marches, tire out *Pompey's* Army, unaccustomed to Labour (*simulque*).

31. Being commanded to hold up his Hand, he held it up, and withal said, Behold a pure Hand, and a sincere Heart.

32. Certain of the Scribes said within themselves, This Man blasphemeth (*secum*). 'Eν *ἑαυτοῖς*.

33. The Centurions stand armed round about *Mettius*. Tullus goes on with the rest of his Speech, as he had begun (*reliquam orationem, &c. peragit*).

34. Rabbi, we know that thou art a Teacher come from God : for no Man can do these Miracles, that thou dost, except God be with him (*adsit ei Deus*).

C H A P.

C H A P. LXXXVII.

The Rendring of the Particle *Without*.

1. **T**HE Death of this Man *was not without* Suspicion of Poison, among the common Sort, who always suspect them to be poisoned, whom they love (*non caruit*).

2. Courage, if *it is without* Justice, and fights not for the Safety of the Publick, but for its own particular Advantages, is blameable, (*vacat*).

3. Let your Conversation be without Covetousness; and be content with such things as ye have (*moribus este a pecunia studio alienis*) Ἀριδείκετος ὁ τέλειος, *Mores vestri absint à studio pecuniae quaerendae*. Subauditur hic ἤ, *sint*. τέλειον in numero singulari dicere pro eo quod Latine pluraliter *mores* dicimus frequens Platoni & Demostheni. Sic Χρησίδης τέλειος, *boni mores*, τέλειος δίκαιος, *justi mores*, τέλειος βέλτερος, *optimi mores*, etiam apud Aristophanem & Plutarchum. Grotius.

4. Labienus, when he had spoke these things, swore, That he would not return into the Camp, *without Victory*; and exhorted the Rest to do the like (*nisi victorem*).

5. The Queen answered, That she had no Power to give the Daughters of her Subjects in Marriage, *without* the Consent of their Parents (*nisi cum*).

6. Our prosperous Fortunes, and all the Gaieties of Heart we feel upon 'em, grow double by Communication, but are flat and insipid *without a Friend* to partake of the Pleasure : And all our Afflictions are disarm'd, and their Force broken, when a Friend takes off the Burden, by his tender Sympathies, and seasonable Comforts (*nisi amicus adfit. nisi amicum habeamus*).

7. Since my Father does nothing great or small, *without communicating it to me*, why should he conceal this from me ? (*Quam non communicet mecum*).

8. He suspected his Physician ; *and not without Cause* : For *Darius* had promised a thousand Talents to him that should kill him (*neque id injuria*).

9. From Justice alone Men have the Denomination of Good ; *and not without Reason* (*nec injuria*).

10. Be not forgetful to entertain Strangers : for thereby some *have entertained Angels without knowing it* (*inscients hospitis acceperunt*) ἐλαθον ξενοφάγους, *excepere inscii*. Nota locutionem bene Græcam : nam sic & Aristophanes loquitur & Plato & Zenophon, subaudito ἐαυτῆς, quod interdum exprimitur. *Grotius*.

11. If *Pompey*, when he was sick, had dy'd at *Naples*, he would not have been engag'd in a War with his Father-in-law : he had not taken up Arms *without Preparation* : he had not left Home : he had not fled out of *Italy* : he had not, after the Loss of his Army, fallen naked
into

The Rendering of the Particle Without. 265

into the Hands, and upon the Poignard of Slaves : all his Fortunes had not been possess'd by the Conqueror (*imparatus*).

12. I cannot read *Tully* of *Old Age*; of *Friendship*; his *Offices*; or his *Tusculan Questions*, *without adoring* that divine inspir'd Breast (*quin venerer*).

13. The Minds of the Citizens being dis-joined, while some favour'd the Party of *Sylla*, others that of *Cinna*; seeing he could not live at *Rome*, *without offending* one or other Party, he thought this a fair Opportunity to follow his Studies; and so betook himself to *Athens*.

14. All the Parts of Man's Body, even the least, have their Use, *without the Study*, without the Industry of Parents (*nullo studio*).

15. The Soul of a Man is in the Body as in a Garrison. There's no quitting of it, *without the Order* of the Captain; nor any longer staying in it, than during the Pleasure of him that plac'd it there (*injussu*).

16. Are you offended, that I transported the Army safe and sound *without the Loss of a Ship*? That I beat and put to flight the Enemy's Fleet at the first Onset? (*nulla omnino nave desiderata*).

17. Those are to be called happy, who are possess'd of Goods, *without any Mixture of Evil* (*nullo adjuncto malo*).

18. 'Tis a miserable Thing to die before one's Time. What Time, I pray? That of Nature. Why, Nature for her Part gave you the Use of Life, as of so much Money, *without setting*
any

266 *The Rendring of the Particle Without.*
any Day of Payment. What Reason then have
you to complain, if she calls it in, when she
has a Mind? for you receiv'd it upon that
Condition (*nullà præstituta die*).

C H A P. LXXXIX.

The Rendring of the Particle Yet.

1. **I**T does not necessarily follow, that, the
Heavens, because they are more excel-
lent, were therefore created before the Earth.
For both Beasts and Trees, that are of less
Worth than Man, were yet created before Man
(*tamen*).
2. *Xerxes*, tho' loaded with all the Bribes and
Gifts of Fortune, yet not being contented
with Cavalry, nor Infantry, nor Multitude of
Shipping, nor an infinite Quantity of Gold,
propounded a Reward to him, that should
find out a new Pleasure.
3. *Sylla* having stripp'd the Tribunitian Power
of all Things, yet left it the Freedom of Op-
position.
4. In the Back-side of my House, there is a
pleasant, but somewhat distant, Prospect to
the Sea, yet so that I can see the *Dolphins* skip-
ping and playing there (*ut tamen*).
5. If ye despise Mankind, and mortal Arms,
yet however fear the Gods, thar are the Aven-
gers of Fraud and Cruelty (*ut*).

6. 'Tis a great Folly to fear that which it is impossible to avoid; and it is yet a greater Folly to fear the Remedy of all Evils: For Death cures all Diseases, and frees us from all Cares. (*sed & majoris etiam stultitiæ est*).

7. If I be not an Apostle to others, yet doubtless I am to you: For the Seal of my Apostleship are ye in the Lord (*at certe*) ἀλλὰ γε ὁ κύριος ἐμὸς.

8. Though I be rude in Speech, yet not in Knowledge (*at non*) εἰ γὰρ, &c. ἀλλ' ἐγώ.

9. Though there be some that are called Gods, whether in Heaven or in Earth: yet to us there is but one God the Father, of whom are all Things; and one Lord Jesus Christ, by whom are all Things (*nobis tamen, at nobis quidem*) ἀλλ' ἡμῖν εἷς Θεός.

10. Have ye suffered so many Things in vain? If it be yet in vain (*si tamen frustra*) εἴ γε καὶ ἐκένω.

11. As touching the Ministering to the Saints, it is superfluous for me to write to you. For I know the Forwardness of your Mind, for which I boast of you to them of Macedonia. Yet this I say, He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap bountifully (*Caterum, & qui parçè seret, &c.*) Τὐτο δὲ, ὁ σπείρων φειδόμενος, &c. τὐτο δὲ, Hoc autem, præterea verò. Supple, censui vos monendos. Grotius.

268 *The Rendring of the Particle Vet.*

12. If, says *Socrates*, Death extinguishes all Sense, and be like that Sleep, which sometimes giveth a most sweet Rest, undisturb'd by Dreams : Good God ! What Gain is it to die ? But if what is said be true, that Death is a Removal into those Coasts, which those, that are departed this Life, inhabit : that is yet more happy (*jam*).



TULLY's

T U L L Y's
OFFICES.

BOOK I.

CHAP. I. Magnopere te hortor, &c.

*None of the Greeks eminent in both Kinds, Oratory
and Philosophy, at once.*

I Earnestly recommend unto you, Son *Mark*, the careful Perusal, not only of my Oration, but of these Philosophical Pieces also, which are now of a Bulk almost equal to Them. For tho' there may be, in the Other, a greater Force and Vehemence, yet is this smooth and temperate Style not to be neglected neither. And of all the *Grecians*, I find not one that has happen'd as yet to employ his Pen in both these Kinds, and to apply himself to

to the Language of the Bar, and to this gentle Way of Argumentation, both at once; unless perhaps *Demetrius Phalereus* may be reckon'd for One, who was indeed a subtile Disputant, no very powerful Orator; but then has such a Vein of Sweetness with him, that any one may know he had been *Theophrastus's* Scholar. For my own Part, how I have succeeded, let the World judge; but 'tis plain I have attempted both Kinds. And indeed I am both of Opinion, that *Plato*, if he would have undertaken to plead, could have made a most powerful and copious Orator: And that *Demosthenes*, if he had stuck to, and would have deliver'd those Things, which he learnt of *Plato*, could have done it with Ornament and Majesty. And I am of the same Opinion as to *Aristotle* and *Isocrates*; each of which, pleas'd with his own Way, slighted the other.

CHAP. VI. Omnes trahimur, &c.

Two Mistakes to be avoided in the Pursuit of Knowledge; Credulity and Curiosity.

WE are all drawn and led to a Desire of Knowledge and Science, wherein we reckon it glorious to excel: But to slip, to be in an Error, to be ignorant, to be impos'd upon, we look upon as a wretched and a reproachful

proachful Thing. In this both natural and virtuous Pursuit, we must take heed of two Faults : The One, that we don't reckon upon Things unknown, as known, and rashly give up our Assent to them. Whoever desires (as I'm sure all ought) to keep clear of this Rock, must take Time for, and use Diligence in considering of Things. The other Fault is, the bestowing too much Study and Pains upon Things obscure and difficult, and not necessary neither : These Errors avoided, whatsoever Study or Pains is spent upon virtuous worthy Subjects, would be justly commended : Such was *Caius Sulpicius's* Application to Astrology, as I have been inform'd ; *Sextus Pompeius's* to Geometry, to my own Knowledge ; of several to Logick, of more to Civil Law : Which Sciences are all of them exercis'd in the Investigation of Truth ; by the Study of which, to be drawn off from Business, is contrary to Duty ; for the Excellency of Virtue lies wholly in Action.

CHAP. VII. Quoniam, ut præclaré, &c.

We should follow the Guidance of Nature.

SINCE (as is excellently said by *Plato*) we are not born for our selves alone, but that our Country and Parents lay Claim to Part of us : And because, as the *Stoicks* will have it, the Productions of the Earth, were all created for the Use of Man ; and Man only for Man's sake begotten, that they might mutually assist, and be helpful one to another : Herein we ought to follow the Guidance of Nature, and to lay common Benefits in common, by an Exchange of good Offices, by Giving and Receiving ; and by Arts, Industry, Means, and all our Abilities, to tie Men to one another, and to fasten a mutual friendly Correspondence among them.

CHAP. X. Incidunt sæpé tempora, &c.

Faith not always to be kept : The Duty changes with the Occasion. Of two Evils the less.

THERE often fall out Cases and Conjunctions, when the same Things that seem most becoming the Character of a just Person, and of one that we call an honest and good Man, change

change their Nature, and prove the contrary; as the delivering up of a Trust, the performing of a Promise, and other things relating to Truth and Faith, these Duties it may be just sometimes to transgress, and not to observe them: For Respect must be had to those Fundamentals of Justice laid down at the Beginning; first, to hurt no Man; next, to consult the common Good. When those Circumstances change, our Duty changes, and is not always the same. For such a Promise or Contract may happen, as if it were performed, would tend to the Damage, either of the Person to whom the Promise was passed, or of the Party promising. For if *Neptune* (as it is in the Fable) had not made good his Promise to *Theseus*, *Theseus* had not suffer'd the Loss of his Son *Hippolytus*. For of three Wishes (as the Story goes) the Third was in his Passion the Destruction of *Hippolytus*; and the Grant of that, cast him into inconsolable Sorrows: So that neither are you to keep such Promises as are hurtful to the Promised: Nor, if they are more prejudicial to your self, than advantageous to the Person, to whom you made them. It is an Offence against the Law of Duties, not to prefer a greater before a less Duty: As, if you promise to assist a Man in a Cause that he has depending, and in the *Interim* your Son falls dangerously ill, 'twould be no Breach of Duty in you, not to make good your Word: And 'twere rather a Departure from Duty, in him to whom the Promise was made, to complain of such

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Disappointment. Now for Promises that a Man has made, being over-aw'd by Fear, or over-reach'd by Fraud, that they are not to be stood to, 'tis plain to any one's Sense; most of which are void by the Prætor's Edicts, and some by the Law it self.

CHAP. XI. Atque in Rep.

The Rules of War. The End of War. The Roman Generosity to their Enemies, and to those that yielded. Upon what Terms to undertake a War. A conscientious Instance.

THE Laws of War ought most strictly to be observ'd in the Commonwealth; for there being two Ways of contending, the One by Dispute, the Other by Force; the One Humane, and the Other Brutal; we must have Recourse to the Latter, where the Former will not take place. Wherefore Wars indeed are to be undertaken, but for this Reason, that we may secure our selves from Violence, in a State of Peace. And in case of Victory, we should preserve those that have not been cruel, nor inhumane, during the War. As our Ancestors receiv'd into the very Privileges of the City, the *Tusculans*, the *Æqui*, the *Volsi*, the *Sabins*, the *Hernici*; but *Carthage* and *Numantia*, they entirely destroy'd. I could wish they had not raz'd *Corinth*; but I believe they had something

thing in their Eye when they did it, and that more especially the advantagious Situation of the Place, least even that, some time or other, might prove an Encouragement to a Revolt. In my Opinion, Peace should be always consulted, where it may be had without Treachery; and if my Advice had been hearken'd to in this Matter, we might have had, tho' none of the Best, yet *some* Sort of Republick, whereas now we have just none at all. And as we are to provide for those that are overcome in the Field, so likewise they that throw down their Arms, and cast themselves upon the Faith of the General, should be received even after the Barrery is begun, and the Breach made. In which Point, our People have been so scrupulously just, that those that had taken Cities, or Nations, conquer'd in War, into the *Roman* Allegiance, became the Patrons and Protectors of the same, according to the Custom of our Fore-Fathers. As for the Rights of Wars, they are set down with exact Solemnity in the *Fœcial* Laws of the *Roman* People; wherein we are given to understand, that no War can be just, and warrantable, unless it be grounded upon some Matter of Claim, or denounc'd beforehand by Proclamation. *Poppilius* was Commander in a Province, and had a Son of *Cato's* a young Soldier in the Army. Now *Poppilius* thinking fit to disband one Legion, *Cato's* Son serving in that Legion, was also dismiss'd; but he continuing still in the Army, out of a Love of Action, *Cato* wrote to *Poppilius*, requesting

him, that if he suffer'd his Son to remain in the Army, he would give him the Military Oath over again; because his former Sacrament being dissolved, he could not lawfully fight with the Enemy. Such was the Reverence they bore even to the Conscience of making War.

CHAP. XIII. Si quid singuli, &c.

Faith to be kept with an Enemy.

IF particular Persons, perswaded by the Necessity of their Circumstances, have made any Promise to an Enemy, even in that Case Faith must be kept: Thus in the first *Punick War* *Regulus*, that had been taken Prisoner by the *Carthaginians*, being sent to *Rome*, about an Exchange of Prisoners, upon his Oath to return; In the first place, as soon as he was arriv'd, deliver'd his Opinion in the Senate against the Exchange; afterwards, when his Relations and Friends prest him to stay, he chose rather to return to the Torture, than to break his Faith even to an Enemy. But in the second *Punick War*, after the Battle of *Canna*, the Ten that *Hannibal* sent to *Rome*, under an Oath of returning, unless they could obtain the Redemption of such and such Prisoners; the Censors set a Fine during Life, upon all their Heads that were foresworn; and upon

His

His, among the Rest, that found out a Shift to evade the Oath, but was only blam'd for his Invention. For having departed the Camp, by *Hannibal's* Permission, he soon after return'd again, under Colour of something left behind him : And then leaving the Camp, thought himself discharg'd from the Obligation of the Oath ; and so he was in Word, but not in Deed : For in all Promises, the Intention is to be consider'd, not the Letter. But the noblest Instance of Justice to an Enemy, was that of our Ancestors. A Fugitive from *Pyrrhus's* Camp having made a Proposal to the Senate, for the Poisoning and Dispatching of the King ; the Senate, and *C. Fabricius* delivered up the Deserter to *Pyrrhus*. Such was the Detestation they had for Treachery, that they would not allow of it, tho' to the Destruction of a powerful and an invading Enemy. And so much for Military Duties.

CHAP. XIV. Deinceps ut erat, &c.

Of Liberality. Whom to prefer in obliging.

ACCORDING to our Method propos'd, I shall next handle the Point of Beneficence and Liberality ; than which, there is nothing more accommodate to the Nature of Man ; but it requires many Precautions: For it should be our *first* Care, to see that our

Bounty may not be to the Disadvantage either of the Person we seem to oblige, or of any Body else : Next, That our Bounty be not above our Ability : And, Thirdly, That it be proportion'd to every Man's Merit ; for that is the fundamental Principle of Justice, to which all these things should be referr'd : For both they that gratify a Man with that which is to the Damage of the Person they may seem willing to benefit, are not to be accounted bountiful or liberal, but pernicious Flatterers ; and those also that injure one Man, to be liberal to another, are guilty of the same Injustice, as if they took Money out of their Neighbours Pockets to put into their own. Yet there are many, and those too, fond of Splendor and Glory, that take from some, to give to others ; and these think to pass for generous Men to their Friends, if they enrich them upon what Terms soever. But this is so far from Duty, that nothing can be more contrary to it. We must therefore take care so to govern our Liberality, that it may be serviceable to our Friends, and hurtful to no Body. Wherefore *L. Sylla's*, and *C. Caesar's* Translation of Estates from the right Owners, into the Possession of Strangers, ought not to be accounted liberal : For nothing is so, that is not at the same time just.

The second Head of Caution was the keeping of our Bounty within the Compass of our Ability : For they that will be extending their Bounty beyond what their Estate allows of,

in the first place, offend in this Respect of being injurious to their own Relations ; for they transfer that Wealth to Strangers, which should rather in Justice be communicated, or left to them. Besides, this Kind of Liberality is generally accompanied with a Greediness of getting by Rapine and Injury, that so they may have plentiful Supplies for lavish Giving.

One may observe also many People, led rather by a kind of vain Glory, than from any natural Principle of Liberality, to do many Things (in order to be thought liberal) that seem to proceed from Ostentation, rather than from any Kindness of Intention : But such Counterfeit and Pretence is nearer a-kin to Vanity, than either Liberality or Honesty. The third Thing laid down, was, the making Choice of a worthy Person in our Bounty ; wherein we should consider the Morals of the Man that we would oblige, his Disposition towards us, the Nearness of Relation, and Entercourse with him in a Community and Society of Life, and the good Offices he hath already done us ; that there might be a Concurrence of all these, were to be wish'd ; but if not, the more of these Motives there are, and the more considerable, so much the more should they weigh with us.

CHAP. XIX. Sed ea, &c.

Courage defined.

THat Elevation of Soul, which is seen in Hazards and Fatigues, unaccompanied with Justice, and contending not for the common Safety, but for its own private Advantages, is blameable : for it is so far from being a Part of Virtue, that it is a Piece of the most barbarous Inhumanity. Fortitude therefore is well defin'd by the Stoicks, when they call it, a Virtue contending for Equity. Wherefore no Man, that has gain'd the Glory of Fortitude, ever got that Reputation by Treachery and Baseness. For nothing can be honest, but what is just. Therefore it was excellently said of *Plato* : Not only Knowledge (*says he*) which is divided from Justice, ought to be call'd Craft rather than Wisdom : But also a Mind ready to encounter Danger, if it be carried on by private Passion and Interest, and not for the Good of the Publick, should rather have the Name of Temerity than Fortitude. Wherefore we would have your Men of Courage, and Magnanimity, to be likewise Men of Goodness and Simplicity, Friends of Truth, and by no Means given to Tricking ; which are some of the most commendable Qualities under the Head of Justice.

CHAP. XX, XXI. Omnino fortis, &c.

True Magnanimity. Contempt of Money. A retired Life.

A Brave and a great Soul is more especially seen in two Things: One of which consists in a Contempt of Externals, upon an Opinion, that a Man should not admire, wish for, or desire any thing but what is becoming and honest; nor subject himself to any Person. Passion, or Fortune. When you have got such a Disposition of Mind, as I have now mentioned, the second Thing is, that you perform such Actions as are glorious indeed, and very profitable; but withal exceeding difficult, laborious and dangerous, as well in the Matter of Life it self, as in many other Conveniencies thereunto belonging.

All the Splendor and Reputation, and I may add the Usefulness too of these two Things rests in the Latter: But the Cause and Reason that makes the great Men is in the Former; for there lies the Principle that exalts their Minds, and makes them despise humane Things. But that Thing it self is seen in two Particulars, both in judging that only to be good which is honest, and in a Freedom from all Perturbation of Mind. For it must be confest to be the part of a brave and great Mind, to look upon those as little Things, which the Generality of Men account great and glorious,
and

and to condemn them upon the Foundation of a firm and settled Judgement : It is likewise an Argument of a robust Mind, and great Constancy, so to bear the Calamities and Afflictions, (as they are thought) which in great Number and Variety, are incident to Man in this Life, as neither to depart from the Order of Nature, nor to descend below the Dignity of a wise Man.

Now 'twould be an Inconsistency for a Man that stands the Shock of Fear, to be broken with Desire ; or to be invincible to Labour, and to be overcome with Pleasure. This must therefore be taken care of, and we must fly the Love of Money : For nothing is such an Argument of a narrow and little Soul, as to dote upon Riches : Nothing more honourable, and great, than to despise Money, if you have it not ; and to employ it generously, and do good with it, if you have it.

We must beware likewise of the Desire of Glory ; for it robs a Man of his Liberty, which generous Spirits ought of all things to contend for. We should not be solicitous neither for Places of Power, but in some Cases rather refuse them ; in others, lay them down. We must free our selves, in short. from every Disorder of Mind, as well Desire, and Fear, as Sorrow, Joy, and Anger ; that so we may be in a State of Calmness and Security, which brings with it both Uniformity and Gracefulness.

Now

Now there both are and have been many, who out of a Desire of this Tranquillity I am speaking of, have withdrawn themselves from publick Business, and fled to a Life of Retirement. Among these, the noblest and most eminent of Philosophers, and certain Persons of Severity and Weight, could neither endure the People, nor the Government; and have lived some of them in the Country, entertaining themselves with their own private Affairs. And these Men proposed the same End to themselves with Kings and Princes, *viz.* to want nothing, to be subject to no Body, and to enjoy their Liberty; the peculiar Property of which is, to live as you list.

Wherefore, since both those that affect Power, and the Men of Repose that I spoke of, have this in common betwixt them; the One think to obtain it, by having large Fortunes and Interests; the Other, by being content with their own, and with a little: In which the Opinion of neither is wholly to be condemn'd; but the Life of the Retir'd is both easier and safer, and less troublesome and shocking to others: But the Life of those that apply themselves to the Publick, and to the Management of great and important Concerns, is more profitable to Mankind, and more conducing to the Acquisition of Honour and Reputation in the World. Those People therefore are perhaps excusable, for not meddling in publick Affairs, who being of Parts and Capacities extraordinary,

nary, dedicate themselves to Letters: And also such others, as for Want of Health, or upon any other weighty Impediment, have retir'd, and left to others the Power and Reputation of managing the Publick. But for those that have none of these Reasons, to talk of despising Posts of Command, and Offices, which most People admire; I am so far from thinking it Matter of Commendation to them, that I take them to be much to blame for't; whose Judgement, in despising, and making no Account of Glory, one can hardly disallow of: but they seem to be afraid of the Labours and Troubles both of Disgusts and Repulses, as a kind of Dishonour and Discredit to them. For those are Men that behave themselves unequally in contrary Cases; severe Contemners of Pleasure, but effeminate in the Business of Pain; regardless of Glory, but sink under Disgrace; which are things indeed somewhat inconsistent. But for those whom Nature has endow'd with Abilities for Civil Business, these should, without Delay, get themselves Places, and manage the Business of the Commonwealth: For otherwise the State can't be well govern'd, nor the Greatness of their Soul be made known to the World.

But that Largeness of Soul, and Contempt of humane Things, that I often mention, together with an undisturb'd Tranquillity of Mind, is as requisite in Statists (nay, for ought I know, more so) as in Philosophers, if they mean

mean to be free from Trouble and Disquietude, and to conduct their Lives with Gravity and Equality.

Now this Point is by so much easier for a Philosopher to gain, by how much his Life is less exposed to the Stroke of Fortune, and by how much the fewer Things he stands in need of: and because, in case of any Disaster, his Fall is not so heavy. Wherefore Men in publick Stations are more subject to the Disorder of Passions, and have Affairs of greater Importance upon their Hands, than your Men of Privacy and Retirement: And for this Reason they have more need of a Greatness of Soul, and of a State of Mind, free from all kind of Anxiety. But for him that puts himself into publick Business, let him take care, not to consider only the Honesty or Credit of the Employ, but his own Abilities also, to go through with it. In considering of which he must take care, that he neither rashly despair, out of Heartlessness and Sloth, nor be over confident through Eagerness to advance himself. To conclude; in all Matters of Business, a Man should diligently prepare himself before he goes about it.

CHAP. XXII. Sed cum plerique, &c.

A Comparison of Military Virtue with Civil.

WHEREAS most People think that Military Affairs are of greater Consideration, than Civil, this Opinion should be a little abated : For many have often sought Wars out of a Thirst of Glory ; and this generally happens in Men of large Souls and Abilities ; especially if they are qualify'd for a Soldier's Life, and their Disposition carry 'em to the Profession of Arms. But if we would judge impartially, there have been greater and more glorious Things done in the Senate than in the Field. For although *Themistocles* be deservedly commended, and his Name more illustrious than that of *Solon* ; and tho' *Salamis* be brought as a Proof of a most noble Victory, which is preferr'd before the Counsel of *Solon*, that whereby he first establish'd the *Areopagites* : Yet this is no less glorious than that ; for the Former help'd the State once, but the Latter will ever do it : This Council preserves the Laws of the *Athenians* ; this the Constitutions of their Ancestors. And as to *Themistocles*, he can name nothing wherein he assisted the *Areopagus* ; but the other may truly say, that he was assisting to *Themistocles* : For the War was carried on by the Direction of that Senate, which *Solon* constituted. The same may be said of *Pausanias* and *Lyfander* ; who, tho' they are thought to have

have enlarg'd the Dominion of the *Spartans* by their Actions, yet are not in the least degree comparable to the Laws and Discipline of *Lycurgus*. Nay, and upon these very Considerations, they found their Armies both readier and bolder. For my own Part, I neither thought, when I was a Boy, *M. Scaurus* inferior to *C. Marius* ; nor after I was engag'd in publick Business, *Q. Catulus*, to *Cneius Pompeius*. For Armies abroad signify little, without Counsel at Home. Neither did *Africanus* (a most extraordinary Man, as well as an incomparable General) do the Commonwealth a nobler Service in the Razing of *Numantia*, than at the same time *Pub. Nasica*, a private Man, did, in cutting off *Tiberius Gracchus* : tho' this Action, 'tis true, does not wholly come under the Notion of Civil Concerns, but has something too of the Soldier in it, because it was done by a violent Hand ; but still it was effected by this Civil sort of Prudence, and without an Army. It was a memorable Saying, that of mine, which I'm told some malicious envious People make very free with :

*Let Swordmen to the Gown give Place,
And Crown the Orator with Bays.*

For to say nothing of others, when I sat at the Helm of the Government, did not the Sword give Place to the Gown? For never was there in the Commonwealth either a greater Danger, or a more profound Peace.

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So suddenly, by the Influence of our Diligence and Counfel, did the Arms drop of themfelves out of the Hands of moft audacious Citizens. What Action then was there ever done in the Field like this? Where's the Triumph to be compar'd to't? For I may be allow'd, Son *Mark*, to boast before you, to whom both the Inheritance of this Glory, and the Imitation of my Actions belongs. This I am fure of, *Cneius Pompey*, a Man overflowing with Martial Praifes, did me the Honour in the Hearing of many, to fay, That his returning Home with his third Triumph, would have been to little purpose, unlefs by my Services to the Commonwealth, he might have had a City to triumph in. Therefore the Acts of Domestick and Civil Fortitude, are not inferior to Military; and they require alfo more Pains and Application to be employ'd upon them.

CHAP. XXIV. Nunquam omnino, &c.

Courage with Discretion.

WE must never, in fuch Manner, avoid Dangers, as to appear weak, and faint-hearted: And we must likewise have a Care, on the other Side, not to thrust our selves into unnecessary Hazards, which is one of the greatest Follies in the World. Wherefore, in hazardous Undertakings, we should do

do like Physicians, that apply gentle Remedies to gentle Diseases; but in desperate Cases, are forc'd to have recourse to desperate Cures. Wherefore 'tis Madness to wish for a Storm in a Calm, but to weather a Tempest the best he can, is the Part of a wise Man.

CHAP. XXIV. Periculosa autem, &c.

Danger, publick and private.

ACTIONS in War are dangerous, partly to the Undertakers, and in part to the Commonwealth: And again, some run the Hazard of their Lives; others of their Glory, and of the Love of the People. We should therefore more frankly run our selves into Danger than the Publick, and fight for our Honour and Glory, more readily, than for any other Conveniencies. Yet a great many Men have been found, that were ready to spend not only their Fortunes, but their Lives too, in Defence of their Country, who nevertheless would not sacrifice the least Part of their Glory, even tho' the Necessity of the Publick requir'd it. Thus Callicratidas the Lacedæmonian General, in the Peloponnesian War, after many glorious Exploits, ruin'd all at last, in not hearkening to their Advice, who were for removing the Navy from Arginussæ, without giving the Athenians Battel: To whom he made this Answer, That

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the *Lacedæmonians*, if they lost that Fleet, could set out another: But that he, for his part, could not fly without the irreparable Loss of his Honour. And here the *Lacedæmonians* receiv'd a Blow somewhat tolerable, but that other was mortal; whereby, when *Cleombrotus*, for fear of an ill Report, unadvisedly engaged with *Epaminondas*, the whole Power of the *Lacedæmonians* fell to the Ground at once. How much better now was the Conduct of *Q. Fabius Maximus*, of whom *Ennius* :

*Fabius was slow, but sure : And his Delay
Restor'd the tottering State. Now 't was his Way
To mind his Business, not what People said :
He liv'd a great Man, but he's greater dead.*

This is an Error of a Quality to be avoided also in Civil Matters. For there are many that dare not speak their Opinions, tho' for the best, for fear of giving Offence.

C H A P.

CHAP. XXV. Omnino qui, &c.

*Plato's Advice to Magistrates. The Danger of
Factions. Of Ambition.*

THose who intend to preside in the Government, should be sure to remember two Precepts of *Plato*: The one is, so to maintain the publick Interest, as to make it the Aim and Design of all their Actions, without any Regard to their own personal Advantage. The other is, to attend the Service of the whole Body of the Republick, in such sort, that while they are serving one Part, they do not abandon the rest. For the Administration of a Government, like the Office of a Guardian, should be manag'd to the Benefit of those that are deliver'd up in Charge, and not of those to whom such a Charge or Care is committed. But they who provide for one Part of the People, and neglect the Other, bring into a State the most pernicious Thing in the World; that is to say, Discord and Sedition: From whence it comes to pass, that some side with the People, others make their Court to the Great Ones, but Few mind the Whole. This wrought grievous Dissensions among the *Athenians*: And in our own Republick, not only Seditions, but the most pestilent Civil Wars also: Things which a worthy brave Citizen, and one who deserves to be trusted with the Government of the State, will shun and hate,

and give himself up entirely to the Good of the Publick : Neither will he aim at Wealth, or Power, and will in such a Manner defend the Whole, as to provide for every Part. Nor further will such a Man bring any one into Hatred and Disrepute with the People by false Accusations ; and in short, will adhere so resolutely to Justice and Honesty, that to maintain them, he is ready to run any Risque, and to lay down his Life rather than desert the aforesaid Duties.

Ambition, and contending for Honours, is a most wretched Thing indeed ; concerning which, *Plato* also has said excellently well, They that contend one with another, about which should be Chief in the Management of the State, do as if the Ship's Crew should strive which should be at the Helm. And the same Philosopher has given us this for a Rule, that we should account those for Enemies, that take up Arms against the Commonwealth : Not such as would govern it after their own Schemes : Such was the Controversy between *P. Africanus* and *Q. Metellus*, without any sort of Bitterness.

CHAP. XXV. Nec veró, &c.

Against Anger. Of Reproof and Correction.

NO Ear is to be given to those that are of Opinion that we ought to be violently angry with an Adversary, and that take it to be the Part of a brave and heroick Spirit : For there's nothing more commendable, nothing better becoming a great and a generous Person, than Placability and Clemency. Nay in States that are free, and where all Men in common enjoy the same Privileges, even a Facility should be used, and the *Altitudo animi*, as it is called (*a calm undisturb'd State of Mind planted above Passion and Resentment*) least, if we should be angry upon unreasonable Addresses, or impudent Petitions, we should fall into an odious unprofitable Moroseness. But yet Gentleness and Clemency are no further to be approv'd of, than as they leave Room for Severity, where the Publick requires it; without which a City can never be well govern'd. Now all Reproof and Chastisement should be without Contumely; nor must it be directed to the Interest of him that gives either the Words or the Blows, but only to the Profit of the Commonwealth. Care likewise should be taken, that the Punishment be not greater than the Fault: And least some be punish'd, whilst others are not so much as question'd for the same Transgressions. But above all things, Cor-

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rection is not to be given in Anger. For whoever comes to this Work in a Passion, will never observe the due Mean betwixt too much and too little; which the Peripateticks insist upon, and with Reason too; provided they did not commend Passion, and say 'twas given us by Nature for our Advantage. But in Truth it is in no Case to be allow'd of: And 'twere to be wish'd, that Magistrates were like the Laws, which are led to punish not by Wrath, but Equity.

CHAP. XXVI. *Atque etiam in rebus prosperis, &c.*

Moderation in both Fortunes.

IN Prosperity, and when we have the World at will, let us by all means fly Pride, Disdain, and Arrogance; for it shews as much Levity to be transported with Prosperity, as with Adversity: And 'tis an excellent Thing to maintain an Evenness of Temper in every Condition of Life, and to have still the same Air, and the same Countenance, as we find it recorded of *Socrates*, and of *Laelius* too. *Philip of Macedon*, I find, came short of his Son in glorious Achievements, and military Execution; but out-strippt him in Gentleness and Humanity of Manners. Therefore the One was always great, the Other many times scandalous:

So

So that they seem to give us good Advice, that bid us, the higher we are, to behave ourselves the more humbly. *Panætius* tells us of *Africanus* (his Disciple and familiar Friend) how he was wont to say, that as People put out Horses, grown fierce and unruly by frequent Engagements, to Riders, that they may have them more manageable, and fitter for use : So should Men, that are transported with Prosperity, and over confident in themselves, be brought within the Ring of Reason and Philosophy, to make them understand the Uncertainty of humane Things, and the Changes of Fortune.

It is also in the Height of our Prosperity, that we should chiefly consult our Friends, and allow them more Authority over us than at other times. 'Tis then likewise that we should take Care, not to lay open our Ears to Parasites, nor to suffer our selves to be flatter'd ; wherein 'tis easie to be impos'd upon. For we have such an Opinion of our selves, as to think we deserve Commendation. Hence spring infinite Errors ; whilst Men, blown up with vain Imaginations of themselves, are shamefully laugh'd at, and labour under the greatest Mistakes. And so much for this Point.

C P A P. XXVII. Illud autem sic, &c.

Greatness of Mind in a private Life.

THIS must of Necessity be concluded, that the greatest Actions, and such as express the greatest Soul, are done by those that govern Commonwealths, because the Administration of these is of the largest Extent, and concerns most People. And yet it must be confess'd, that there are, and have been, many noble Spirits, even in a Life of Privacy and Retirement, who have either found out, or search'd after Matters of Importance, and that have kept themselves within the Bounds of their private Condition: Or else being planted in the Middle between the Philosopher and the Statesman, have been delighted with the Management of their Estate, neither encreasing it by all manner of Ways, nor debarring their Relations the Use of it; but rather imparting it both to their Friends, and to the Republick, whenever there was Occasion. Now for this Estate, let it be, first, well gotten, neither by shameful, nor by odious Ways: Next, let it be serviceable to as many as possible, so they be worthy; then let it be improv'd with Prudence, Diligence, and good Husbandry; and let it rather indulge Liberality and Bounty, than Debauchery and Luxury. He that observes these Rules, may live magnificently, soberly, and securely, and no less sincerely,

cerely, faithfully, and amicably with all Mankind.

CHAP. XXVII. *Sequitur ut, &c.*

*Honesty and Decorum. A Decorum in Prudence;
And in all Virtues.*

WE are next to speak of that, which the Latins call *Decorum*, the Greeks *πρέπον*. The Nature of this is such, that it is inseparable from *Honesty*. For whatsoever is becoming, is likewise honest; and whatsoever is honest, is becoming. As to the Difference of this same *Honesty* and *Decorum*, it may be better understood than explain'd. For whatever Becomingness there is in any Action, it then first appears when *Honesty* is gone before. Therefore it shews it self not in any one Virtue, but in all: For a prudent Use of Reason and Speech; the Doing of every Thing considerately; the Seeing and Defending of the Truth, upon every Occasion, is becoming: As on the other Side, to be deceiv'd, to mistake, to slip, to be impos'd upon, is as misbecoming as Dotage, or Madness. So again all Actions of Justice, are becoming; but those of Injustice, both scandalous and unbecoming. And the same Rule holds in Fortitude. For whatsoever is done manfully, and with a great Soul, appears worthy of, and becoming a Man; and the

the contrary, as reproachful and misbecoming. Wherefore the *Decorum* I here speak of, appertains to all kind of Honesty ; and does in such manner appertain to it, that it is discoverable without any Depth of Understanding, and lies open to the first View. For there is somewhat (and discernable enough too) in all Virtue, that is becoming ; which is separable from Virtue in Imagination, rather than in Reality. As the Gracefulness and Beauty of the Body is not to be separated from the Health of it : So the *Decorum* here in Question, is confused indeed throughout, and incorporated with Virtue ; but in the Mind and Conception, it may be distinguish'd.

CHAP. XXVIII. Tum servare, &c.

The Decorum of the Poets. The Decorum of Order, Steadiness, and Moderation.

THE Poets are then said to observe *Decorum*, when every Word and Action is fitted to the Character of the Person. Should *Æacus*, for Example, or *Minos* say, *Let them hate, so they fear* : Or, *Let the Father be the Grave of his own Children*, 'twould be thought an *Indecorum* ; because they have past in the World for Men of Justice. But when *Atreus* says it, the Theatre rings, because the Expression suits with the Person.

Now

Now the Poet can judge, by the Character, what is becoming every Person. But Nature herself has given us a Character, with great Excellency and Advantage over other living Creatures. The Poets then, in a great Variety of Characters that concern them, can see what is accommodated to, and becoming even the Vicious: But Nature having assign'd us our Parts of Constancy, Moderation, Temperance, Modesty; and the same Nature teaching us, not to be careless how we demean our selves towards one another: From hence it appears, of how large an Extent, both that *Decorum* is, which belongs to the Nature of Honesty in general; and this other also, which is seen in every particular Kind of Virtue. For as the Beauty of the Body, by an apt Disposition of the Parts takes the Eye, and delights us upon this Account, because all the Parts correspond together in a kind of graceful Symmetry: So this *Decorum*, that illustrates Life, engages the Approbation of those we converse with by the Order, Steadiness, and Moderation of all our Words and Actions.

CHAP. XXVIII. Duplex est, &c.

From the Appetite arise Perturbations.

THE Force and Nature of our Souls is two-fold: *One Part* consists in the *Appetite*, which by the *Greeks* is call'd *ὄρεξις*, and which hurries a Man hither and thither: The *other* in *Reason*, which teaches us, and explains to us what to do, and what to avoid. Hence it comes to pass, that Reason governs, and the Appetite obeys. Every Action therefore should be free from Rashness and Negligence: Nor indeed ought a Man to do any thing, but what he can give a fair Account of: For this is in a manner the Definition of Duty. But then we must so order it, that the Appetites obey Reason, and neither out-run her, nor through Heaviness and Sloth desert her; but be calm and still, and give the Mind no Disorder: From whence all Regularity, and all Moderation will result, and shine forth in their full Lustre. For those Appetites that struggle too far, and flying out, as it were, in a Transport either of *Desiring* or *Avoiding*, are not kept strict enough in by Reason; Those, no doubt pass all Bounds and Measure; for they abandon and cast off their Allegiance, and obey not Reason, to which they are subject by the Law of Nature; from whence Disorders arise as well of Body as Mind. You may observe the very Countenances of Men in a Passion, or of such as are under

under any violent Disorder, either from Desire or Fear, or are transported with Joy : What an Alteration there is in the Visage, Voice, Motion, Gesture of all these ; which gives us to understand, how necessary it is to check and calm every Appetite, and to awaken all our Care and Diligence, that we may do nothing rashly, and by Chance, inconsiderately, and carelessly.

CHAP. XXIX. *Neque enim ita, &c.*

Pleasures. The Bounds of Mirth. Two Sorts of Raillery.

WE could never be so design'd by Nature, as to be made for Sporting and Jestings ; but for Severity rather, and for grave and weighty Studies. Not but that Diversion and Jestings are allowable ; but we must use them like Sleep, and such other Refreshments, after the Discharge of our serious and more important Duties. And our very Jestings must not be profuse neither, nor immodest, but ingenuous and facetious : For as we do not allow our Children all Sorts of Sports, but such only as hold some Proportion with honest Actions : So in Raillery it self, there should appear some Sparks of a good and virtuous Disposition. In short therefore, there are two Sorts of Raillery, or Mirth ; the One, ungenteel, petulant,

lant, immodest, and obscene ; the Other, elegant, polite, ingenious, and facetious : In which Kind, not only our Country-man *Plautus*, and the ancient Attick Comedy, but the Books also of the Socratick Philosophers abound ; and the many ingenious Sayings of several Men, such as are collected by the Senior *Cato*, and go by the Name of *Apophthegms*. 'Tis an easy Matter therefore to distinguish between a genteel and a coarse Jest. The One, if brought in seasonably, and when the Mind is disengag'd, is worthy of a Gentleman : The Other, of no Man at all ; especially where filthy Things are deliver'd in as unclean Words. In our Sports and Recreations also, we should keep within Compass, so as not to lash out into Excesses ; and by the Transports of the Pleasure, to be carried into any Thing that's base or unbecoming. Our *Campus*, and the Exercises of Hunting, supply us with creditable Examples of Diversions.

CHAP. XXX. Sed pertinet ad, &c.

Corporal Pleasure derogatory to the Excellency of Human Nature.

IN all our Enquires about Duty, it concerns us to have always in our Thoughts the Excellency of human Nature above that of Cattle and other Beasts. These have no Taste or Relish

Relish of any Thing but Pleasure; towards which they are carried with all Eagerness: Whereas the Entertainment of Man's Mind is Learning and Meditation, and is still employ'd either upon Enquiry or Action, and charmed with a Delight that arises from what we see and hear. Nay, the Man himself, that is too much addicted to his Pleasures, unless he be a meer Brute, (for some there are, that have the Name of Men only, without the Effect) yet, I say, if he has any Thing of the Soul of a Man in him, though he may be overcome with Pleasure, yet he conceals and disguises his Propensions towards it, even for Modesty sake: Which shews that corporal Pleasure is something derogatory to the Excellency of Man, and ought to be condemn'd, and rejected. But if there be any one that has a Regard to Pleasure, he should be sure to take Care to use it with Moderation. Accordingly, in our Diet and Cloaths, we should have Respect to Health and Strength, not to Pleasure. And if we would but consider the Excellency and Dignity of Nature, we should find how shameful a Thing it is to dissolve in Luxury, and to live delicately and softly; and how becoming, to live frugally, temperately, strictly, and soberly.

CHAP. XXX. *Intelligendum est etiam, &c.*

Man has two Capacities. A great Diversity both in Minds and Bodies. Several Humours.

'TIS observable, that we are invested with two Capacities, as it were by Nature; the One common, as we are all Partakers of Reason, and of that Prerogative, whereby we excel Beasts: The Other, a Propriety peculiar to each Individual. For as there are great Diversities in our Bodies (for one Man we see excels in Swiftneſs for the Courſe, another in Strength for the Scuffle. Again in Beauties; one Beauty is majeſtical, another charming) ſo in our Minds there are ſtill greater Varieties. *Lucius Craſſus*, and *Lucius Philippus*, were Men of a great deal of Wit and Pleaſantry. *Caius Caſar*, the Son of *Lucius*, of more ſtill, and more labour'd: Whereas at the ſame time there was a ſingular Severity of Humour in *M. Scaurus*, and in young *M. Druſus*: In *C. Lalius* Abundance of Gaiety and Mirth: In his familiar *Scipio*, more of Show and State, and a greater Austerity of Life. Among the *Greeks*, *Socrates*, we are told, was pleaſant and facetious, and of an agreeable Converſation; and one that, in all his Diſcourſe, veil'd himſelf under an agreeable Diſguiſe (whom the *Greeks* call *Ἐπειω*): *Pythagoras*, on the other Side, and *Pericles*,

Pericles, acquir'd the greatest Reputation and Authority, without any Chearfulness at all. Among the *Carthaginians*, *Hannibal*, and among our own Commanders, *Q. Maximus*, are reported to have been crafty and subtle; they had the Faculty of Closeness, Silence, and Dissembling, were good at an Ambush, and preventing the Designs of an Enemy. In this Kind, the *Grecians* give *Themistocles* and *Jason* the *Pheræan*, the Preference above others. But above all, they magnify that profound and politick Fetch of *Solon*; who, to secure his own Life, and withal to do a good Piece of Service to the Publick, feign'd himself distracted. There are others very different from these, Men of Simplicity and Openness, who think it unlawful to do any Thing by underhand Dealing, or Treachery, Lovers of Truth, and Enemies of Fraud. There are others again that will bear any Thing, be Slaves to any Body, provided they can obtain their Ends by it; as *M. Crassus* we saw was to *Sylla*. In which Kind, *Lyfander* the *Lacedæmonian* is reported to have been a great Master, and passive to the last Degree: And *Callicratidas*, that succeeded him in his Command of the Navy, the reverse.

CHAP. XXXI. Quò faciliùs, &c.

Nature is the best Mistress. The same Thing good in one, and ill in another. Let every Man act his own Part.

TO the End we may the more easily preserve the *Decorum* we are in Quest of, we should follow the Dictates, every Man of his own Genius: For nothing is graceful that is done (as they say) *Invitâ Minervâ*, that is, in Despite of Nature. In short, if there be any such Thing as *Decorum*, 'tis certain nothing is more so, than an Equability and Congruity in our whole Lives, and particular Actions; which it is impossible for a Man to maintain, if he departs from his own Nature, to imitate that of others. For as we ought to use that Language we are acquainted with, that we may not be deservedly laught at for larding it with *Greek Words* (as some People do) so ought we to bring no Discordance into our Actions, or any Part of our Conduct. And so considerable is this Difference of Natures, that one Man may be oblig'd to make away with himself, whilst another in the same case, may be oblig'd to the contrary. For was the Condition of *Marcus Cato* different from that of the Rest that render'd themselves up to *Cæsar* in *Africa*? And yet it might have turn'd perhaps to the Reproach of the Rest, had they laid violent hands upon themselves, because they were Men

Men of less Strictness in their Lives, and less Severity in their Manners : But for *Cato*, whom Nature had endow'd with an incredible Gravity, which he himself had fortify'd by an uninterrupted Constancy, and had been always unalterably firm to his Purpose, and Resolution once taken ; him it became to die, rather than to see the Face of the Tyrant. How many Miseries did *Ulysses* suffer in that tedious Ramble of his, enslaving himself to Women, (if a Body may give *Circe* and *Calypso* that Name) and in all his Discourse setting himself to be affable and pleasant to all Sorts of People ? But at his own House he patiently put up even the Contempts and Flouts of his Men and Maid-Servants, that at last he might arrive at his wish'd-for End. Whereas *Ajax*, according to the Report we have of the Spirit of the Man, would have born a thousand Deaths, rather than those Contumelies. This Contemplation should make every Man consider well his peculiar Talent, and manage the same prudently, and not be for making Experiments, how the Part of another may become him. For that best becomes every Man, which is most peculiarly his. Let every Man therefore get acquainted with his own Genius, and impartially examine his Abilities and Defects, least Players should seem to have more Prudence than we : For they make Choice not of the best Plays, but such as fit them best. They that depend upon the Strength of their Voice, chuse the Tragedy of *Epigoni*, or of *Medus* :

Those that are good at Action, prefer *Men-
lipa*, or *Clytemnestra*. *Rupilius*, whom I re-
member, always play'd *Antiopa*; and *Æsop*
very rarely *Ajax*. Shall an Actor now see this
upon the Stage, and a wise Man be blind to it
in Life? The Things therefore that we are
fittest for, to these we should principally apply
our selves. But if we shou'd be forc'd at any
Time, by Necessity, to play a Part that we
were never made for, we must, with all Care,
Study, and Diligence, endeavour to acquit
our selves in them, if not with a Grace, yet
with as little Disgrace as possible.

CHAP. XXXII, XXXIII. Regna, &c.

*Some Course of Life to be pitched upon. Wherein
we are first to consider our natural Disposition.
Then our Fortune, and outward Circumstances in
the World. We must do all the Good we can.*

KIngdoms, Empires, Nobleness of Birth,
Honours, Riches, Power, with their
Contraries, are in the Hand of Fortune, and
govern'd by the Revolution of Times. But
what Character we our selves will sustain, is
wholly at our own Choice: Accordingly, one
Man takes to Philosophy; another to the Civil
Law; a Third to Eloquence: And of the Vir-
tues themselves, some affect an Excellency rather
in one than in another. But for those whose
Fathers

Fathers or Ancestors have been eminent, and got Glory in any particular Kind ; they, for the most Part, endeavour to excel in the same : As *Q Mucius*, Son of *Publius*, in the Civil Law ; and *Africanus*, the Son of *Paulus*, in Feats of Arms. Some again to the Honour and Merit, derived from their Predecessors, add something of their own ; as this same *Africanus* crown'd his great Fame for military Exploits with Eloquence. And so did *Timotheus*, the Son of *Conon* ; who, tho' not inferior to his Father in martial Praise, added to that Accomplishment the Glory of Letters and Ingenuity.

But it happens sometimes, that some, declining the Imitation of their Fathers, betake themselves to some Course, or Design of their own ; which, generally speaking, is the Pursuit of those chiefly, who are born of mean Parents, and propose great Things to themselves.

The first Point to be determin'd is, what it is that we design to be, and what Course of Life to take to ; which is a Deliberation of all others the most difficult. For when we commence Youths, at which Time our Reason is weakest, then every one pitches upon that Condition of Life, which he fancies most : So that he is engag'd in some certain Kind, and Course of Life, before he has the Judgement to discern what is best. For as to what *Prodicus* relates of *Hercules* (as we find it in *Zenophon*) that, so soon as he came out of his Minority

(the Season allotted by Nature for every Man to chuse what Course of Life he will steer) he went his Way out into a Solitude, and there sat a long Time, considering and musing with himself (upon the Sight of two Ways; the One of Pleasure, and the Other of Virtue) which of the Two 'twere best to take; such a Thing as this might perhaps happen to *Hercules*, a Son of *Jupiter*, but not to us, who imitate those we like best, and are inclin'd to follow their Ways and Studies. But the Generality of us, tinctur'd with Instructions instill'd into us by our Parents, are insensibly led to an Affection for their Customs and Methods. Others are carried away by the Stream of popular Judgement, and like those Things most, which the major Part thinks best. Some nevertheless, whether from a certain Felicity, or Goodness of Disposition, or Institution of Parents, have taken a right Course of Life.

But those of all are the most difficult to be found, who having the Advantage either of an exalted Genius, or of noble Improvements of Learning and Education, or both together, have withal had Time to deliberate what Course of Life they should principally chuse to follow; in which Deliberation, all our Debating must be call'd Home to each Man's peculiar Nature and Disposition,

Next to Nature, Regard must be had to each Man's Fortune, in fixing upon a Course of Life: but more especially to Nature: For she is much firmer, and more constant; so that
for

for Fortune to combat Nature, would be as if a mortal Power should contend with an immortal.

The Man then, that has conform'd all his Deliberations about a Course of Life, to the Inclinations of his own uncorrupted Nature, [*that is, he that has pitch'd upon a Course of Life, conformable to his own Inclinations, provided those Inclinations are not vicious*] must be sure to keep constantly to that Course, unless perchance he find himself mistaken in his Choice. And in that Case (for such a Case is possible) there must be a Change made of his Ways and Manners. And if a seasonable Conjunction of the Times favours such a Change, it will be more easily and commodiously wrought; but if not, it must be introduc'd gradually and insensibly, according to what wise Men have deliver'd of Friendships that displease, and that we do not so well approve of; that 'tis more decent to unstitch them by little and little, than to cut them off all of a sudden. But when we have once alter'd our Course, we must be infinitely careful to make it appear, that we have done it upon good and weighty Reasons. Now whereas I have (in what is aforesaid) propounded the Imitation of our Predecessors; let this Exception first be understood, that I do not advise an Imitation of them in their Vices: Nor again, where our Nature or Constitution is such, as not to admit of an Imitation of them in some certain Things: As the Son of *Africanus* the Elder, could not, by reason of the

Craziness of his Body, be so like his Father, as the Other was like his. Wherefore, if a Man be not in Condition to plead at the Bar, to harangue the People, or to conduct Armies, he'll be oblig'd yet to perform those Duties that are in his Power; as the Offices of Justice, Faith, Liberality, Modesty, Temperance; to the End that what he is defective in, may be the less requir'd of him. Now the noblest Inheritance that can be left by a Father to a Son, and more excellent than any Patrimony, is the Renoun of his Virtues, and glorious Actions; which to be a Disgrace to, must be look'd upon as abominable, and impious,

CHAP. XXXIV. Et quoniam, &c.

The respective Duties belonging to each Age. The Duties of Magistrates, private Citizens, and Strangers.

IN Regard there are several Duties allotted to several Ages, and those of a young Man, are different from those of an Old, I must add something also upon this Distinction. It is the Duty then of a young Man to reverence his Elders, and to make Choice of the Best, and most Approved among them, to depend upon for Council and Direction: For the Ignorance and Inexperience of Youth should be fix'd, and set right by the Prudence of the Aged.

But

But above all Things, this Age should be restrain'd from loose and wanton Pleasures, and trained up in laborious Exercises, and to a patient enduring of Fatigues and Toils, both of Body and Mind; to the End their Vigour and Industry may appear in discharging the Duties, as well of War as Peace.

And even when they have a Mind to relax, and to give themselves a Liberty, let them have a Care of Intemperance, and keep an Eye still to Modesty; which will be the more easily attain'd, if they would be content to have their Seniors with them at such Intervals.

As for Men in Years, it seems convenient for them to abate the Labours of the Body, and even to encrease the Exercises of the Mind. Their chief Business must be, to be assisting all they can to their Friends, and to the younger Sort, but principally to the Commonwealth, by their Advice and Wisdom. But above all Things, old Age should have a Care not to give it self up to Drowsiness, Listlessness, and Sloth. And for Luxury, as it is reproachful and dishonourable to any Age, so is it scandalous in old Age. But if the Intemperance of Lust too, be added to it, the Mischief is double; both in Regard of the Infamy which it reflects upon Age it self, and in Authorising young Men to be more impudently lewd.

It would not be impertinent neither, to speak something here of the Duties of Magistrates, of private Citizens, and Strangers. The Magistrate's

gistrate's Part then, is to consider himself as the Representative of the City, and that he is oblig'd to uphold the Honour and Dignity of it, to preserve the Laws, to render Justice to every Body, and to remember that these Things are committed to his Charge as a Trustee. It is the Part of a private Man, to live upon the Level, and to submit to the same Laws with his fellow Citizens, without being base and abject, or setting up himself above his due Height: Lastly, to intend such Things, as are for the Honour and Peace of the Commonwealth. For this is the Man that we usually esteem and call a worthy Citizen. Now for a Stranger and Sojourner, 'tis his Duty to mind his own Business only, and not to set up for a Judge and Examiner of other People's, and by no means to be curious in prying into the Secrets of a State, which no way concerns him. Thus in effect our Duties will be found to stand, when it shall come to be examin'd, what is becoming and fit, under the several Circumstances of Persons, Times, and Ages. But there is nothing so graceful, as to behave our selves equally and steadily, in all our Actions and Counsels.

CHAP. XXXVI. Cum autem pulchritudinis, &c.

Two Kinds of Beauty. Affectation odious. Rules about Clothes, Walking, &c. A Mean does best. The Motions of the Soul two-fold.

There being two Kinds of Beauty, in the One of which is Sweetness, in the Other Dignity; the Former we should look upon as belonging to the Women; and the Latter to the Men. Wherefore let all Unmanliness of Dress be remov'd from the Body: And the like Fault also in Gesture and Motion be avoided. For both the Dancing-School Movements are many times very affected and odious; and some foolish Gestures of our Stage-Players, fail not to give Disgust: And in each of these Kinds, what is natural, and as it should be, is commended.

Now the Beauty of Dignity is to be maintain'd by a good Complexion; and that Complexion by the Exercise of the Body. And to all this we should keep our selves neat and cleanly; not to the Degree of Niceness and Affectation, but only so, as to avoid a clownish, rude, and disrespectful Neglect. And the same Rule we should observe in our Clothes: In which Particular, as in most other Cases, a Mediocrity does best.

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We should take Care also, in our Gate, that we neither use an effeminate Slowness, as if we were officiating at a Solemnity ; nor yet an over-great Hastiness and Hurry in our Speed ; which occasions Panting, Change of Countenance, and Distortions of the Face, which are great Arguments of Unsteadiness. But we must take much more Pains yet, to keep the Motions of the Soul in a Conformity to Nature ; which we shall compass, if we take Care to preserve our selves from falling into Perturbations, and violent Disorders from Excess of Fear, and if we diligently attend to a Conservation of *Decorum*. Now the Motions of the Soul are two-fold ; some are of Thought, and others of Appetite. Thought is chiefly conversant in searching and finding out of the Truth : Appetite pushes a Man forward to Action. We must be careful therefore, to employ the Thought upon the worthiest Objects, and to keep the Appetite in Subjection to Reason.

CHAP. XXXVII, XXXVIII. Et quoniam magna vis, &c.

Of Rhetorick and familiar Discourse.

WHEREAS the Power of Speech is great, and of two Sorts: The One, a Speech of Contention; the Other, of common Discourse: Be That assign'd to the Bar, to Harangues, to the Senate; and let This run about in private Companies, in Conferences, and friendly Meetings. Let it follow us also to our Entertainments. The Masters of Rhetorick have given Precepts for the Former, but we have none for the Latter; altho', for ought I know, that might be done too. But Students will find Masters; but the Business is, there's no Body that studies this. All Places swarm with Rhetoricians; altho', for what concerns Words and Periods, the same Rules would serve for ordinary Conversation.

But as the Voice is the Utterer and Discoverer of Speech, and two Things are aim'd at therein, Clearness, and Sweetness; we must stand wholly indebted to Nature for them both; and yet Exercise and Practice will improve the One, and the Imitation of distinct and smooth Speakers, the Other. 'Twas this alone that gave the *Catuli* the Reputation for Men of exquisite Judgement in Learning; tho' they were learned Men, 'tis true, but so were Others

Others too. But these were look'd upon as the greatest Masters of the *Latin* Tongue. Their Voice was sweet ; their Pronunciation neither too broad, and open, nor yet muffled betwixt the Teeth ; so that it was both intelligible, and without Affectation : The Tone without Force, and neither too faint, nor too shrill.

L. Crassus's Style was more copious, and full as elegant ; but for well-speaking, the *Catuli* had as great a Reputation as he. Now for Sharpness, and Pleasure of Wit, *Cesar*, the Brother of the Elder *Catulus*, went beyond them all ; insomuch that in his ordinary Discourse, he surpass'd the Strains of others even in their Pleadings at the Bar.

Let our familiar Speech then be such, wherein the Followers of *Socrates* excel most ; gentle and easy, and in no wise stiff or stubborn : Let it be also pleasant and entertaining : And let him be sure not to exclude others, as if he was enter'd upon a Possession of his own ; but as in other Things, so in Conversation, not to think it hard for every Man to take his Turn.

And let him consider, in the first Place, the subject Matter of the Discourse : If it be serious, let him handle it seriously ; if jocose, pleasantly. But above all Things, he must be careful in the Government of his Speech, not to discover any Viciousness in his Manners ; which usually appears in nothing more, than by an Eagerness in detracting from those that are absent, either by Way of Ridicule, or by severe, reproachful, contumelious Language.

Now

Now the ordinary Matter of familiar Discourse, is either about Domestick Affairs, or about the Republick, or about Studies and Learning. We should take Care therefore, that our Talk, tho' it has begun to ramble to other things, be fetch'd back again to these, but still with Regard to the Occasion : For we are not all pleas'd with the same Things, nor at all Times, nor in an equal Degree. It should be consider'd likewise, how far our Discourse may be agreeable, and as we begin it upon Reason, so we must not continue it beyond Measure.

But as in the general Conduct of our Lives, it is laid down as a very good Rule, that we should keep our selves clear from Perturbations, that is, from any violent Motions of the Soul, rebelling against Reason : So should our Speech be free from such Motions, and discover neither Anger, nor any intemperate Desire, nor Sloth, nor Laziness, nor any such Thing. We should be very careful also to possess the Company we converse withal, with an Opinion of the Respect and Love that we have for them.

There are Occasions also, sometimes, wherein Chiding becomes necessary, in which we may be allow'd, perhaps, a more than ordinary Contention of Voice, and a sharper Severity of Words. However we must be careful still that we do not discover any Passion here ; but we are to proceed to this Kind of Chastisement, as we do to Burning, and Scarifying, rarely, and unwillingly ; nor ever at all, but
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upon Necessity, and when there is no other Remedy. Let Anger however keep its Distance, with which nothing can be done well, nothing considerately. But for the Generality, we may use a temperate, and a mild Way of Rebuke, but still accompanied with Gravity, in such Manner as to use Severity, and at the same Time to avoid Reproach. Nay, and whatsoever Sharpness the Reproof may carry, it must be signify'd, that the only Thing intended by it, was the Good of the Person so reprov'd.

Furthermore, it will become us also, in our Contests, even with our greatest Enemies, tho' we receive Language unworthy of us, yet to preserve a Gravity, and to banish Passion. For whatsoever we do in Distemper, can neither be done orderly, nor be approv'd by those that are Witnesses to the doing of it.

It is an unseemly Thing likewise for a Man to talk of himself, especially Things that are not true; and with the boasting Soldier, to make himself the Jest of the Company.

CHAP. XXXIX, Et quoniam, &c.

Of Buildings and Palaces. Keep the Expence within Compass.

BEing to go through all the Points of Decency and Duty (as That at least is my Design) I must say something also, about what Kind of House I should think fit for a Person of Honour and Consideration.

Now the End or Intent of a House is Use, to which the Draught or Design in Building must be suited: But yet there should be some Care taken of Magnificence and Convenience. I have been told of *Cn. Octavius* (the first Consul of that Family) that he was honour'd for a noble and magnificent Pile that he built upon the *Palatine-Hill*; which, as every Body came to see it, was thought to have voted its Owner (being but a new Man) into the Consulship. *Scaurus* afterward caused that to be demolish'd, for the Enlargement of his own. Thus the Former brought the Consulship first into his Family: And the Latter, tho' the Son of a very great and eminent Person, brought into a House enlarg'd, not only a Repulse, but Ignominy and Ruin. It does well also to have the Dignity of the Man adorn'd by the House, and not to be fetch'd altogether from the House; nor should the Master be grac'd by the House, but the House by the Master. And as in other Cases, a Man must have a Respect,

Y

not

not only to himself, but also to others: So in the House of a Person of eminent Condition, where many Guests are to be received, and Multitudes of all Sorts to be admitted, there must Care be taken that it be large enough; otherwise a large House is often a Disparagement to the Master, if there be no Body in it, and especially if it us'd to be frequented under a former Possessor. For 'tis an odious Thing to have People cry, as they go along, *Here's the Old House, but where's the Old Master?*

*Ah! good old House, alas, thy present Lord
Is n't like thy former One:*

Which may justly be said of many in these Times.

Care should be taken, especially when a Man builds himself, not to lash out into Expence and Magnificence; as a Thing of very ill Consequence, even in the Example: For the Generality of People are strongly inclin'd to imitate, especially in this Kind, the Actions of the great Ones. Where, for Example, is the Man that emulates the great *Lucullus* in his Virtue? Whereas, how many have imitated the Splendor of his *Villa's*? To which there certainly ought to be some Bounds set, and those to be according to the Rules of Moderation; and that Moderation must be referr'd to the Use, Ornament, and Convenience of Life. But enough of this.

CHAP. XL. Talis est igitur, &c.

Indecencies in Respect of Time and Place. The Niceties of Conversation.

WE ought to observe such a Kind of Regularity and Order in our Actions, that, as in a well-govern'd coherent Discourse, so in Life, all the Parts may be equal, and correspondent one to another. For it is unseemly, and very gross, in a serious Affair, to use the Language of a Feast, or to bring in some soft delicate Discourse. It was well said of *Pericles*, having *Sophocles* the Poet joined with him in the Office of Prætor, and they being met once about some Business of this Duty, there happen'd to pass by a beautiful Boy, *What a delicate Child is there*, says *Sophocles*! *Brother*, says *Pericles*, *a Prætor's Eyes, should be as temperate as his Fingers*. Now had *Sophocles* said the same Thing, at a Time when they were choosing Wrestlers, the Rebuke had not been just; so powerful is the Consideration of Time and Place. For Example; should a Man, when he was going to plead a Cause, upon a Journey, or in Walking, be Studying and Musing with himself, no Body could blame him: But should he do the same Thing at an Entertainment, he would be thought rude, in not distinguishing of Times.

Now for those Things which notoriously offend against the Rules of good Breeding, as for a Man to sing in the *Forum*, or any other gross Absurdity, these easily appear; nor is there much need of Caution or Precept in the Case. But those that are thought slight minute Faults, and which are not perceivable to many, these are the Points that we should be more especially careful to avoid. As in musical Instruments, let them be never so little out of Tune, yet a skilful Ear takes Notice of it; so should we take Care in Life, least there happen to be any Disconsonancy; and that so much the more, as a Concert of Actions is of greater Consequence, and Value, than that of Sounds.

CHAP. XLI. Non est incommodum
quale quodq; &c.

*By observing others we may reform our selves. Great
Virtues a Privilege to some Mistakes.*

TOward the better Understanding of our Duty, it may not be amiss to begin our Observations abroad: And to avoid that in our selves, which is mis-becoming in others. For so it is, (I cannot tell how it comes about) that we are better at spying out our Neighbours Faults, than our own: Therefore the best Method to teach Children to do better, is for their Masters to mimick their Faults, by
Way

Way of Correction. It would not be amiss neither, in order to determine our Choice in doubtful Cases, to consult Men of Learning, or Experience, and to enquire what their Opinion is of any Kind of Duty. For as Painters, and Statuaries, nay and Poets too, are each of them for having their Works view'd and consider'd by the People, in order to correct the Faults that are generally found in 'em, and take Advice upon what's amiss, both with themselves and others; so should we be induc'd to the Doing, or not Doing; to the Changing, or Correcting of Abundance of Things, by the Judgement of other People. Now as for those Things that are settled by Custom, and civil Constitutions, 'twould be needless to give any Directions about them; for the Matter it self is a Direction. Nor should any one be led into such a Mistake, as to imagine, that, because *Socrates*, or *Aristippus*, have done or said any Thing contrary to Rule, and receiv'd Custom, this authorizes him to the same Licence: For those Persons purchas'd this Privilege by Great, and more than human Qualifications.

CHAP. XLII. Jam de artificiis, &c.

Of Trades ; which are creditable, and which not.

NOW as for Trades, and the Ways of getting Money, which are to be reckon'd liberal, and which sordid ; this is the Sum of what I have heard. In the first place, those Trades are dislik'd, which carry along with them a general Odium ; as that of Custom-House-Officers, and Usurers. The Trades also of all Mercenaries, where we pay for the Work, and not for the Art, are to be look'd upon as illiberal and sordid. For their very receiving a Reward for their Labour, is like covenanting for Slavery, by taking of Earnest. They likewise are to be accounted sordid, who buy Things of Merchants, to sell again immediately : For they get nothing, unless they lye justly : And nothing is more base than Lying. And so for all Mechanicks, they are engag'd in a mean Sort of Calling. For a Work-house can have nothing in it that is genteel. And those Trades are by no means to be approv'd of, that minister to Pleasure ; Fishmongers, Butchers, Cooks, Poulterers, as *Terence* has it. Add to those, if you please, Perfumers, Dancers upon the Stage, and the whole Mystery of Gaming. But for Professions either of any considerable Skill, or of extraordinary Usefulness, as Physick, Architecture, the furnishing of good Instructions, these are creditable Employments

ployments in those, whose Rank and Condition they suit with. And then for Merchandizing, the Driving of a petty Trade that Way, must be reckon'd mean and sordid. But if it be large and extensive, importing great Quantities of Goods from all Parts, and Parcelling them out again, to Abundance of People, without Lying; it is not very much to be blamed. Nay, if being sated, or contented rather with its Gains, as it has many a Time put in from the Sea to its Port, so now it retreats from the very Port to the Country, and its Possessions there; it seems to have a very just Title even to our Commendations. But of all the Methods of Gain, there is no one better, no one more profitable, no one more agreeable, no one more worthy of a Man, and a Gentleman, than Agriculture: Concerning which, because I have said enough in my *Cato Major*, you shall borrow from thence what's fit to be said upon this Subject.

CHAP. XLIII. Eorum autem ipsorum, &c.

Of two Duties, which to chuse. The Offices that spring from the Good of Human Society, more agreeable to Nature than those of Knowledge.

OF those very Things, which are honest, there may often happen a Competition and Comparison; as of two honest Things, which is the Honester; a Point omitted by *Panatius*. For since all Honesty flows from four Heads; One, which is that of Knowledge; the Other, Justice; the Third, Courage; and the Fourth, Moderation: These, in our Determination of Duty, must necessarily be compar'd together. I am of Opinion therefore, that the Offices that spring from the Good of human Society, are more agreeable to Nature than those of Knowledge; which may be prov'd by this Argument; that if a wise Man should happen upon such a Sort of Life, as to abound in an Affluence of all Things, and to be at perfect Leisure to consider with himself, and contemplate all Things whatsoever, that are worth the Knowing; yet if he was to live altogether in solitude, so as never to see the Face of human Creature, he would march off, and bid adieu to Life. Again, where's the Man that is so transported with a Desire of piercing into, and understanding the Nature of Things, that if, in the Midst of his Researches and Contemplations of Things most worthy

worthy of Knowledge, any sudden Danger and Peril should happen to his Country, which he was able to succour and relieve; Where's the Man, I say, that would not leave, and throw all aside, even tho' he thought he could number the Stars, or take the Dimensions of the Universe? And the same Thing would he do, in case of Danger, to a Parent, or Friend; which gives us to understand, that the Studies and Duties of Knowledge, are to give Way to the Offices of Justice and Charity, than which nothing ought to be of greater and nearer Concern to Man.

CHAP. XLIV. Atq; illi, &c.

The Search of Truth serviceable to the Society of Mankind.

NA Y those Men, whose Studies and whole Life has been taken up in the Pursuit of Knowledge, have not however withdrawn themselves from promoting the Interests and Conveniencies of Mankind. For both they also train'd up many to be better Citizens, and to be more serviceable to their several States; as *Lyfis* the *Pythagorean*, *Epaminondas* the *Theban*, and *Plato*, *Dion* of *Syracuse*; and so of divers others: And I my self, whatever Service I have done the Republick (if at least I have done any) enter'd upon its Affairs, furnish'd there-

thereunto, and accomplish'd by Books and Masters.

Nor do they instruct and teach the Lovers of Learning during their Lives only, and whilst they are here with us; but obtain the same End in their Graves too, by the learned Discourses they leave behind them; for they have not slipt any one Point appertaining to the Laws, Manners, and Discipline of the Commonwealth; so that they seem to have sacrificed their Leisure to our Business. And thus the very Men themselves, that have applied themselves entirely to the Studies of Learning and Wisdom, turn their Understanding and Prudence principally to the Benefit of Mankind.

And for this Reason, a copious Eloquence, joined with Prudence, is better than the most acute Thinking without Eloquence; because Thinking only circulates within it self, whereas Eloquence takes in those with whom we are joined in the same Society.

In like Manner Greatness of Soul, without a Regard to Society, and human Conjunction, must be a Kind of savage and outrageous Brutality. Conclude we then, that the Preserving this Society and Union amongst Men, is preferable to the Study of Knowledge. Nor is it true, what some affirm, that upon the Account of the Necessities of Life, because we were not able, without the Help of others, to obtain and effect the Things that Nature desir'd, therefore Men enter'd into Communities and Societies:

Societies : And that if all the Necessaries and handsom Conveniences of Life were supply'd us by Providence without our Care, then every great and exalted Genius would throw aside all manner of Business, and wholly deliver himself up to the attaining of Knowledge and Science. But this is not so ; for he would both fly Solitude, and seek a Companion in his Studies : He would be desirous both to teach, and to learn ; both to hear, and to speak. Wherefore, every Duty that tends to the Defence and Support of the Union between Man and Man, and of Society, ought to take Place of that Duty, that consists in Knowledge and Science.



T U L L Y's OFFICES.

BOOK II.

CHAP. I. Quanquam, &c.

Cicero gives the Reason why he applies himself to the Study of Philosophy.

TH O' a great many have been excited by my Books, to the Love not only of Reading, but of Writing also; yet I am afraid, sometimes, least the Name of Philosophy should be distastful to some honest Men, and they should wonder at me for bestowing so much Labour and Time upon it. But for my own Part, so long as the
Common-

Commonwealth was in those Hands, to which she had intrusted her self, all my Cares and Thoughts were directed that Way : But when one Man grasp'd all, and there was no Place for Counsel or Authority (those extraordinary Men being gone too, that had been my Partners in the Charge of the Government) I neither abandon'd my self to an anxious and irksome Melancholy (which would have destroy'd me, if I had not resisted it) nor on the other Hand, to Pleasures unworthy a Man of Education. Oh ! that the Republick had continued in the State she began to be in, and had not fallen into those Hands, that sought not so much the Change of Affairs, as the total Ruin of them ! For, *First*, As I was wont, while the Commonwealth was standing, I should spend more Time in Acting than in Writing : And, *Secondly*, What I did write, would not be what I do at present, but my own Acts, or Memoirs, as I have often done. But when the State, which had been wont to take up all my Care, Thoughts, and Time, was utterly dissolv'd, and sunk into nothing, those Studies, to be sure, of the Bar, and of the Senate-House, took their Rest. Now my Mind not being able to lie idle, having been conversant in these Studies from my Youth-up, I thought it the honestest Diversion of my Troubles, to betake my self again to Philosophy : Upon which, tho' I had spent a good deal of Time, when I was young, for the Improvement of my Mind, after I came once to push for Offices and Preferments,

ferments, and dedicated my self wholly to the Government, I had so much Time only left for Philosophy, as could be spared from the Business of my Friends and the Publick; and all that was spent in Reading too, for I had no Leisure to write.

CHAP. II. Maximis igitur, &c.

The Praise of Philosophy.

IN the midst therefore of the greatest Calamities, we seem to have gained this Advantage however, viz. the Writing those Things which our Countrymen were not sufficiently acquainted with, tho' infinitely worth the knowing. For (in the Name of all the Gods!) what is there more desirable than Wisdom? What more excellent? What more useful to a Man? What more worthy of him? Those then that *seek* this, are called Philosophers: Nor is *Philosophy*, by Interpretation, any Thing else, than *the Love of Wisdom*. And Wisdom (according to the Definition of the ancient Philosophers) is *The Knowledge of Divine and Human Things, and of the Causes, upon which these Things depend*: The Study of which, whoever finds Fault with, I confess I don't understand what it is he can think commendable. For whether a Man seeks the Entertainment of his Mind, or the Allaying of his Cares,

Cares, what can be compared with the Studies of those Men, who are always inquiring after something, that tends and conduces to the Welfare and Happiness of Life? Or if we have any Regard for Virtue and Constancy, either this is the Art, or there is none at all of obtaining them. To say there is no Art in the most important Things, when none of the most trivial is without Art, is a Speech becoming those that talk without thinking, and are mistaken in Matters of the greatest Weight. And if there be any Discipline of Virtue, where shall we look for it, if we forsake this Study?

CHAP. III, IV, V. Quæ ad vitam hominum tuendam pertinent, &c.

The Division of Things that are profitable, and hurtful to Men. One Man the greatest Benefit, or Mischief to another.

THE Things appertaining to the Support of human Life, are partly *Inanimate*; such as Gold, Silver, the Productions of the Earth, and other such like: Partly *Animate*, and indu'd with Impulse and Appetite. Of these some are Unreasonable, others Reasonable. The Unreasonable are Horses, Oxen, and other Sorts of Cattle; and Bees, whose Labour produces and makes something for the Use of
Man's

Man's Life : And then for Reasonable, they are of two Kinds ; One of Men, the Other of the Gods. Piety and Sanctity will render the Gods propitious ; and next to the Gods, it is in the Power of Men to be most beneficial to one another. And those Things that are hurtful and prejudicial fall under the same Division. But in regard the Gods are presumed to do no Harm, these being excepted, 'tis supposed that Men do most Hurt to Men. For the very *inanimate* Things we speak of, are most of them the Effects of human Industry and Labour, which we could neither procure without manual Labour and Art ; nor could we make use of them without human Application. For there could be no such Thing as Physick, nor Navigation, nor Agriculture, nor the Gathering in, and Preserving of our Corn, and other Fruits, without the Service of Men. And then for the Exporting those Commodities, with which we abound, Importing such as we want, 'tis certain there could be nothing of this, if Men did not do these Offices. And in like manner neither could Stones be hewn out of the Earth for our necessary Use : Nor Iron, Brass, Gold, Silver, that were deeply lodg'd, be fetch'd up, without the Labour and Hand of Man. But for Houses both to defend us from the Severity of Cold, and to assuage the Extremities of Heat, how could Mankind have been either, at First, furnish'd with them, or they afterwards supplied, when they came to be laid in Ruins, either by
•
Tempests,

Tempests, Earthquakes, or Length of Time, had not Men, join'd together in Society, learnt to beg Help and Assistance in such kind of things, one of another? But the Draining off of Waters, the Turning of Rivers, the Flowing of our Grounds, Moles thrown up to keep out the Sea, our forced Ports and Harbours; these Things how could we have without the Service of Men? From which Instances, and a Thousand more, it evidently appears, that whatever Benefit and Advantage we reap from inanimate Things, we could not possibly receive it without Manual Operation, and the Labour of Men.

What Profit, in fine, or what Convenience could be receiv'd from Beasts, without the Help of Men? For both they that first discover'd the Use of each Animal, were certainly Men: Nor could we, at this Day, either feed, or break, or keep them, or reap the reasonable Fruits and Profits of them, without the Service of Men: And the same Men both destroy those Creatures that are hurtful, and take others that are useful. What should I speak of those innumerable Arts, without which there could be no tolerable living? For what Help would there be for the Sick? What Delight for the Sound? What Food, or Clothing, if such a Number of Arts did not minister unto us? Whereby the Life of Man is improv'd, and rais'd, in their Manner of Feeding, and Covering, so much above that of Beasts.

Then for Cities, they could neither have been built, nor peopled, without a Community and Society of Men; from whence Laws and Customs have been constituted, their due Rights equally set out and assign'd to every Man, and a certain regulated Form of Life laid down; upon which Things have ensued both a Civility of Manners, and Modesty of Behaviour; and it hath been brought to pass, that Life hath been in a more secure State; and that by Giving and Receiving, and by Bartering and Exchanging of Goods and Conveniencies, we have wanted nothing that was necessary.

We dwell longer upon this Subject than we need: For who is there that does not clearly see That which *Panætius* has so much enlarg'd upon, *viz.* that neither General in War, nor Statesman at Home, could ever have atchiev'd any great and profitable Exploit, without the Concurrence of human Endeavours? He makes his Instances in *Themistocles*, *Pericles*, *Cyrus*, *Agésilas*, *Alexander*, who could never have done those mighty Things (he says) without the Help of others. He uses, in a Matter undoubted, Witnessess unnecessary.

And as the Advantages are great, which we receive by humane Concert and Agreement, so there is no Mischief so detestable, which one Man does not bring upon another. There is a Tract of *Dicæarchus's*, of the *Destruction of Man*; a great and eloquent *Peripatetique*, who having summ'd up all the other Causes of it,

it, as Inundations, Plagues, Desolations, and even sudden Incurfions of Multitudes of wild Beasts, which, according to his Relation, have devour'd whole Nations ; afterwards casts up on the other Side, how many more Men have been destroy'd by human Violence, that is, by Wars, or Seditions, than by all the other Fatalities. Now since this is a Point out of Dispute, that Men do one another both the greatest Good, and the greatest Hurt, I lay down this to be the principal Business of Virtue, to gain the Affections of Men, and to engage them to our Service. Therefore, for the Benefits accruing to human Life from Things inanimate, and from the Use and Ordering of Beasts, these properly belong to mechanical and laborious Arts : But an Industry, and a Readiness of Inclination in People, to promote our Interest, is excited by the Wisdom and Virtue of extraordinary Men.

CHAP. VI. Quibus autem rationibus &c.

*Of the Means to secure the Affections of People.
 Fortune hath a great Stroke both in Prosperity
 and Adversity.*

BUT of the Means whereby to obtain this Faculty of gaining and securing People's Affections, we will speak by and by, but it may be convenient to premise a Word or two first. That Fortune has a great Stroke on both Sides, whether in the Matter of Prosperity or Adversity, who can be ignorant? For when she gives us a fair Gale, we are carried to our desired Port; and when she blows against us, we are run upon a Rock. This very Fortune therefore sends other Casualties very rarely; first, from inanimate Beings, Storms, Tempests, Ruins, Conflagrations; Next, from Beasts, Strokes, Bites, and any other Kind of Violence. These Accidents then, as I said, fall out but now and then: But the Overthrows of Armies, as of Three but very lately, and a great many others, at several times; the Deaths of Commanders, as of a very great and most extraordinary Person but the other Day; besides, the Hate and Malice of the Multitude; and thereupon, the frequent Expulsions, Calamities, Flights of well-deserving Citizens: And on the the other Side, prosperous Successes, Honours,

Honours, Commands, Victories, tho' they are fortuitous, yet can they on neither Hand be brought about, without the Interposition of human Power and Industry. This then being known, we are to speak of the Means whereby we may be able to allure, and stir up the Affections and Endeavours of Men to serve us. Which Discourse, if it be over long, compare it with the great Usefulness of the Subject; and then possibly 'twill be thought even too short.

What good Office soever then Men do for another, in order to advance him in Riches and Honours, they do it either upon the Account of good Will, when for some Reason or other, they have a personal Affection for him; or upon the Score of Respect, if they admire a Man for his Virtue, and think him worthy of the highest Fortune; or in whom they repose Trust and Confidence, and think able to take Care of their Affairs; or whose Power they are afraid of; or on the other Hand, from whom they expect something, as when Kings, and popular Men, propound Donatives: Or, lastly, they are mov'd by Money and Hire; which is certainly the basest and foulest Consideration, both to those that are taken by it, and to those that endeavour to fly to it: For Matters are at an ill pass, when that which should be obtain'd by Virtue, is attempted by Money. However, since there is sometimes a Necessity of this Provision, as a Reserve, we will give some Directions for the Using of it;
only

only we will speak first of those Things that have a nearer Affinity with Virtue.

Furthermore, Men put themselves under the Government, and Power of another for several Reasons ; for they are drawn to't either by Affection, or by the Greatness of Obligations, or by the Excellency of Merit, or by Hope of Profit thereby, or Fear of being forc'd to't, or inveigled by Hope of Donations and Promises : Or, lastly, (which we find to be a common Case in our own Republick) purely upon mercenary Considerations.

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